EDITOR'S FOREWORD

IN this issue attention is called to the mission study books of the ensuing year. Reviews of these three books are to be found in The Bookshelf and a message from each of the authors is quoted as an article.

IN this and in other ways the *Missionary Herald* is glad to co-operate with our leaders of missionary education. We like to feel that every number is educative, broadly speaking; but also in special ways do we aim to help along this sound method of missionary promotion. To this end we hope to have the section on Methods and Programs of increasing value.

THE second of a series of discussions of the Turkey question by Dr. Barton merits thoughtful reading. Sooner or later the Board must take action on this important question.

NOT a little of this number is devoted to Japan. This will be the case with each issue for some months to come, in view of the demand for material for study classes. We lay stress at this time upon the social service work in that field, and upon Toyohiko Kagawa in particular.

MR. BREWSTER'S message from Paul's old center of work, Thessalonica, would doubtless sound strange to Paul himself. We doubt if the latter ever foresaw the day in Macedonia when the church would be dominated by the spirit of nationalism.

THE first article to be read by many who desire to know Mr. Fred B. Smith's views since his recent world trip will be "A Sadder Tragedy Than Smyrna."

THE MISSIONARY HERALD

Continuing *The Missionary Herald, Life and Light for Woman, Mission Studies,* and *Monthly Bulletin*

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ABBREVIATIONS

A. B. C. F. M. or A. B.	American Board
W. B. M. or B	Woman's Board of Missions
W. B. M. I. or I.	The Woman's Board of Missions of the Interior
W. B. M. P. or P.	Woman's Board of Missions for the Pacific

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CHINA'S BANDITS

AMERICA is waking up to the wretched plight of China's government. The holdup of a Shanghai-Peking express train on the morning of May 6th, the raiding of its passengers, and the carrying off for ransom of captured American citizens was so bold and direct an outrage as to command first page space and big headlines in our newspapers.

Its importance as an act of violence is easily exaggerated; as a revelation of the rampant disorder and lawlessness that characterizes China today it is most significant. Bandits and brigandage flourish while the central government becomes increasingly impotent to control the provinces, or to safeguard national obligations. That is the point of serious concern; what is to become of a government that cannot protect its foreign residents, much less its own citizens? The hope is that, with embassies aroused and pressing for authoritative action, officials may become frightened at the prospect, and either a change of procedure or a change of those in power may result.

Signs that China is drifting to a cataclysm have been multiplying of late. Some of her best and most intelligent representatives anticipate as near such an overturning as may bring in a new order and mark a real advance. Meanwhile, discharged and unpaid soldiers, disguised as bandits, roam her provinces, seeking what they may devour—and the nation as a whole is headless and powerless.

In general the missionary forces have escaped seizure by the bandits; though they may have been living in regions where brigandage was rife. Two of our Foochow missionaries, Mr. and Mrs. Leonard Christian, while traveling from Shaowu back to Foochow and voyaging on the Min River, notorious for its pirates and its deeds of violence, were fired upon from the shore, ordered to land, their persons and their boats were searched for loot of every sort, and Mr. Christian was driven off along a mountain trail to be held for ransom. Happily his captors relented before his protests and explanations of who he was and what was his errand, and after several hours of heartrending suspense husband and wife were reunited and allowed to continue their voyage down the river to safety.

Missionaries are not yet beyond the possibility of suffering hardship in the service of their Master. The wonder is that the Christian name is already a talisman of protection among rough and lawless men in lands where the Name is still a foreign term. Through all her unrest and injustice China is yet hospitable to the Christian missionary.

A CHINESE THRUST

IN the *Living Age* for March 10, 1923, André Gide quotes a Chinese minister as saying: "I have traveled widely. I have seen Mohammedans and Buddhists. I have studied in many lands manners, institutions, forms of society, all of which reflect the beliefs of the peoples who possess them—except in case of Christians. I have observed that the religion that bids men take no thought of the morrow, to think not where they shall lay their heads, to help one another, to love each other, to seek not one added inch to their stature, to turn the right cheek to him who has struck the left, is precisely the religion whose followers are the most restless and self-seeking, the wealthiest, the best educated, the most civilized, the most industrious, the most ingenious, the shrewdest, the most rebellious and turbulent, the most eager for personal gain and aggrandizement, the most sensitive to what you call personal honor, the most unforgiving. Do you not agree with me that this suggests something strange, illogical, misleading—in a word, some discord I cannot exactly describe that causes you to fail?"

Glimpses like this into the minds of observant Orientals is stimulating, to say the least. Wherever the Christian religion goes it calls for superlatives. It brings out the "best," the "most," that a people is capable of. There can be no mediocrity, nor stagnancy, where Christianity works.

Moreover, wherever the Christian truth permeates life, there is the assurance that soon, if not now, the "best educated," the "most civilized," the "wealthiest," will prove the best "Christians"—that is, men who take the least thought for the morrow, care little for comforts for themselves, help each other and love one another the most; be ready to endure humiliation and loss for the sake of the Kingdom, and to lay down their lives for the uplift of humanity.

But, after all, does not that Chinese thrust go deep!

ONCE MORE, THE LEAGUE

ACCORDING to President Lowell, all that the American proponents of the League of Nations ask of the American people is that we fairly and faithfully look at the League without preconceptions and prejudices, attempting to make out just what it is, whether its objects are beneficent or otherwise; whether so far as its action has actually taken place it has been for good or for evil; and above all, whether it possesses any of these terrible dangers which somehow our overheated imagination has attributed to it. These are fair inquiries to make—and meanwhile let us pray for our politicians.

THE WISE TURK

IT is interesting to note the demand for English text-books in Turkey. If the Turk has really determined to modernize his country, as the Japanese did, he has selected at least one good language for the task. May he not stop short of our best literature, and above all may he learn to think in our tongue! English is one of the greatest liberalizing forces in the world today.

MISSIONS AND TEMPERANCE

MRS. HENRY W. PEABODY, president of the Federation of Woman's Boards of Foreign Missions of North America, asks that the following resolution be given wide publicity through our missionary publications. We are glad to comply. A sober America means much to the world at large. The work of any nation in the world calls for the clearest of brains and the most vigorous of bodies. The sounder its health, physically and socially, the stronger its moral influence, and the nobler its international undertakings. We add our support then to Mrs. Peabody's appeal that the constituency of millions of women behind this great foreign missionary enterprise may join in preventing dangerous propaganda from gaining ground:—

The Resolution

The Executive Committee of the Federation of Woman's Boards of Foreign Missions of North America at its quarterly meeting, March 29, 1923, had brought to its attention a petition to Congress, being circulated by the Anti-Volstead League and the Women's Liberty League, to bring back wine and beer.

The committee deprecates this strongly organized propaganda in certain localities on the part of special interests, which is being forwarded by women, and wishes to call the attention of Christian women of the land to the insidious dangers involved.

The specious plea presented by this propaganda is that we will prevent law-breaking by the legalization of the manufacture of wine and beer.

The committee believes that the arguments of these propagandists are fallacious and that any modification of the Volstead Act would bring back the saloon with its attending evils, would increase the dangers for young people by creating an appetite for alcohol, and instead of decreasing would further the illegal sale of intoxicants.

Therefore, the committee urges the Woman's Boards to give full publicity to the wealth of facts and arguments available and to stimulate their constituency to arouse an intelligent sense of the responsibility resting on Christian women in this great moral issue.

Reliable information may be secured from the temperance departments of many church boards and from the Anti-Saloon League headquarters in each state. We would especially recommend that all Christian women read:—

(a) The speech of September 22, 1922, by Senator Morris Sheppard, published in *The Congressional Record* of that date.

(b) The pamphlet, "Hold Fast, America," which is the result of the investigation of Gifford Gordon, of Australia, on the operation of prohibition in the United States.

(c) The special article in *The Outlook* (New York City) of March 21, 1923, entitled, "Three Years of Prohibition."

While the advocates of light wines and beers made a claim for personal liberty, the Christian women of the land should emphasize the responsibility for the home and future generations, not only in America, but in foreign lands. Appeals have come from the so-called non-Christian lands, urging the Church to realize that the failure of prohibition in America will intensify their difficulties and greatly delay their progress.

TOO MUCH AMERICA?

JAPAN seems to be somewhat worried over the Americanization of Japanese customs and ideals. She sustains a more vital relation to the United States than to any other country. Trade and intercourse are carried on with the United States on a scale not measured up to in the relations with any other nation. It is also true that American interest in Japan has grown with the years and is greater at the present time than ever before. The *Kokumin,* which usually is very critical of American policy—so much so that we wonder if it is ever really friendly toward American-Japanese *rapprochement*—in a recent editorial expresses its deep appreciation of the essential spirit of Americanism. But it warns the Japanese against any undue yielding to the Americanization of their customs and ideals. It does not seem to think it wise for the Japanese to look upon America as their "spiritual home."

The *Yomiuri* attaches importance to the cultivation of good relations between the elements in both nations representative of high ideals and unselfish national purposes, and warns against the adoption of any course in either nation which might unnecessarily irritate the other nation. Evidently from all points of view American influence in Japan and Japanese influence in America prepare the way for better understanding and render the establishment of constructive relations a much easier task. For this we can thank the Washington Conference.

MISSIONARY ATHLETICS

ATHLETICS are a force for world peace. Friendly competition between nations on field and water tends to mutual respect and understanding. America and England are closer together today because of their years of rivalry in polo, tennis, track, and crew contests. Japan we appreciate the more because of the success of her baseball teams here and at home. The "Olympics" have become fixed as an international undertaking for peace. And now we hear that the head of the American League presents President Obregon of Mexico with a bronze figure of a typical baseball player—an act of missionary invention if not intervention. But better still is the plan proposed by South Africa's great athlete, B. G. D. Rudd, to have a team of American and English athletes visit for "missionary purposes" Austria, Bulgaria, and Germany, with the idea that "such a plan would do much toward healing the sores created by the great war." Thus he that is not against the great Commissioner is for Him.

THE GOSPEL FOR ALL TURKEY

By JAMES L. BARTON

THE heartrending experiences through which the Armenians and Greeks have passed since the outbreak of the war in 1914 have justly caused general condemnation of the Turks. It was evidently the purpose of the Turkish officials to rid the country of what to them was an undesirable part of the population of the country. At the Lausanne Conference, under the caption, "Exchange of Populations," the Turkish Government was given to understand that all Greeks in the country outside of Constantinople could be deported to Greece; and, in the failure of the Conference to provide for an Armenian National Home, the Armenians could be expelled from the country. This act of deportation or exclusion was going on during the sessions of the Conference at Lausanne, and was well known to the representatives of the Allies and of the United States.

There is a deep-seated conviction, I believe, among the constituency and friends of the Board, as well as among those who have contributed liberally for the care of orphans and refugees, that these peoples must not now be abandoned by the American Board and its missionaries. While it is impossible to continue systematic missionary work among a moving refugee population, the missionaries have followed them as they were able into Syria, the Transcaucasus and Greece with a considerable body of native preachers and teachers, and are doing what they can to comfort and to aid.

No definite plans have been decided upon. Yet there has already been not a little discussion of moving educational institutions from their old locations to areas in which refugees are most numerous so that the work of Christian education can be continued among them. This covers the consideration of the transfer of Central Turkey College from Aintab to Aleppo, of Euphrates, Sivas, and Van Colleges from Asia Minor to the Transcaucasus, and of the Girls' College from Smyrna to Athens. This will show that there is no proposition to abandon the Christian races among whom work has been carried on for a century.

The additional question arises, Shall the American Board discontinue all operations in Turkey and devote itself to following as it is able its former chief constituencies? As we write, rumors have come that the Soviet Government in the Transcaucasus is forcing out the Board missionaries from Erivan, the capital of Russian Armenia, making it impossible to continue there. At Lausanne there was much speculation on how soon France would turn Aleppo and Syria back to the Turks, and even now a Turkish army is reported within a few miles of Aleppo. If Aleppo should revert to Turkey a college there would not aid the Armenians, and the world would be confronted by another refugee problem. These conditions would seem to indicate a measure of caution before making final decisions.

In the instructions given to the first missionaries appointed by the American Board to Turkey, the following commission was given:—

> "The two grand inquiries ever present in your minds will be, 'What good can be done? And by what means?' What can be done for the Jews? What for the pagans? What for the Mohammedans? What for the Christians?"

This shows that the original purpose of the Board in entering Turkey was to reach all the peoples, races, and religions in the country, and that has been the policy consistently followed since. While the more responsive and alert Christian races have commanded the chief attention of the Board and its missions, there has been no abandonment of the original purpose to secure an approach to the Mohammedans as the reports from Turkey will show, especially in the earlier and in the later periods of missionary work there.

The persistent and deadly persecution of all Turks who turned towards Christianity, and the eagerness of the Armenians to patronize the schools and their readiness to accept evangelical ideas, led the missionaries to move along the lines of least resistance and devote themselves to building up among the Armenians, and to a far less degree among the Greeks, a strong, educated, evangelical community. The responsiveness of the Armenians, and their liberality in supporting their own institutions of education and religion, made the work most attractive and rewarding. These conditions have given the false impression to many that the chief mission of the American Board in Turkey was to the Armenians alone.

At the same time, while no missionaries have been appointed to the Kurds who dwell in large numbers in the eastern and central part of Turkey, their language has been studied and the New Testament has been translated into it. The American Board and its missionaries have always maintained a hope that work more directly for this interesting people might be inaugurated. Repeatedly the Kurds have urged that this be done.

After Syria had been transferred to the Presbyterian Board, there remained but a small and scattered number of Jews in the American Board's field, and as there were many societies, especially in Europe, organized exclusively for work among them, no special effort was made by our missionaries to reach that race.

These facts should be sufficient to show that from the inception of its work in Turkey the missionaries of the Board have had in mind, and as the end of their endeavors, the reaching of all the races and religions in the country. The goal has always been kept before the Armenian Protestant Church and educated Armenian leaders that one of the great missions of the Protestant Church in Turkey was to

present by precept and example the gospel to Mohammedans. Many Armenian preachers and colporters, as opportunity has offered, have presented to them the claims of the gospel. Large numbers of Armenians have agreed and still agree with the missionaries in their desire and purpose to carry on Christian work among and for the persecutors of their people.

The whole gospel to all the people of Turkey has been from the first the one purpose of the American Board, its missionaries and the membership of the Protestant churches of the country.

A SADDER TRAGEDY THAN SMYRNA

By FRED B. SMITH

THE whole human race seems to have been thrust into an era of prolonged warnings! Every pen which writes and every voice which speaks seems to be sounding some new danger signal or reiterating an element in those already more or less apparent. The pessimist is having his full swing and the optimist is sorely tested to make an argument which will command much attention. No matter what realm is dealt with, whether one in methods, philosophy, or geography, the deductions are about the same. Fear, distrust, and uncertainty are the dominant notes. The reader reads, and the listener hears the following in varied forms:—

Beware of the Pacific Ocean and its possible upheavals. What will Japan do? What is to become of China? Who will eventually rule the Pacific? What that final mastery may mean to the rest of the world is vast enough in implication to cause all those familiar with that scene to tremble. The wisest are venturing no positive suggestions or prophecies.

Beware of the final struggle between the brown, black, and yellow races with the white man. It is not necessary to accept all the theories of Dr. Lothrop Stoddard to form a basis of apprehension upon this issue. Even the mildest interpretation is sufficient to give alarm. "Self-determination" as a philosophy has for the present, at least, accentuated the racial antagonisms by many fold, and injected new serious tasks for the statesmen.

Beware of the collapse of all government and order in Continental Europe. The occupation of the Ruhr Valley with the deepening chasm of hate and the return to a war basis between France and Germany; the unknown manipulations between nations for alignments and allies for the next war; the menace of Russia, with a million highly trained soldiers and a united government filled with determination to carry their theory to the ends of the earth; the whole territory from Egypt to the English Channel in geographical turmoil; only two or three nations in the entire continent satisfied with the present boundaries. With all of these ominous rumblings and many other minor ones, it is not strange that Europe makes all thoughtful people afraid of the future.

Beware of the growing social and industrial strife. There does not seem to be a people of any kind or description free from this threatening discord. Behind the controversies about reparations, indemnities and territorial rights, there is this more serious problem. Those who have no hope for any better method of adjusting this question than through conflict have largely lost confidence in the processes being brought forward for untangling other controversies.

Beware of the ultimate results of America's attitude of aloofness toward world political coöperation. The leaders of every nation in the world are amazed and alarmed in the presence of this most influential people accepting "isolation" as a slogan when their full help is more needed than in a hundred years gone by. Wise men are saying that the one nation which might lead the way out to order and peace is complacently avoiding the responsibility.

Beware of the subsequent events in the Near East as a result of the slaughter at Smyrna. To all students of international good will and concord this naturally bulks as the most serious of these obvious conflicts. Here can be seen the sure possibilities of a World War which could involve East, West, North, South, Orient and Occident. No single long battle-front, such as 1914 to 1918 presented, would represent the struggle. It would have cross sections of indescribable fury. One very wise man and long-time student of international questions said recently, "If the one issue before the combined diplomatic wisdom of the whole world was the Near East puzzle, it would be more than could be safely handled."

Each of these has subdivisions which are charged with peril and all of them are real. They may not be easily brushed aside, and they call for the greatest courage and superior wisdom, if another world disaster is to be averted and the present well-nigh ruined hopes of humanity are not to be completely shattered. But I am firmly of the opinion that a worse one might be brought upon the scene and therefore suggest that particularly all Christian people need to be rallied to this supreme concern.

Beware lest the pressure upon the world-extended programs of the societies working for the propagation of the gospel to the uttermost places shall be lessened. If this should be permitted, it would be more disastrous in its eventual effects than any issues named or existing. This may not seem to be such an immediate question as fixing indemnities, or signing treaties to adjust Near Eastern disputes, but judged by the long views of time with which God deals and all wise men ought to reckon, this would be the premier blunder of this hour. While the effects might not manifest themselves so quickly as in some other subjects, the final result would be a calamity of first magnitude.

After a year spent in travel around the world and in intimate contact with nineteen nations, including the Orient, and now one in travel and work in the home country in cities, colleges, and universities, I am impressed with the fact stated and also with a fear that while discussing the "League of Nations," the "World Court," the "Four Power Treaty," the "Lausanne Conference," and other worthy and important topics, the Christian Church may have its attention deflected from this supreme task.

URGENT NEED OF MISSIONS

While fully admitting the force of the highest word spoken of other plans for relief and accepting every earnest suggestion in the area of diplomacy and legislation, *I believe a new, greater emphasis than has hitherto been known should be given to the foreign missionary programs of the Christian Church.*

Innumerable evidences of this are to be discovered, but some of the more salient ones ought to be reënforced.

First. In the transition we are in peril of losing ground in some of the non-Christian lands unless greatly enlarged facilities are at once made available. Organized Christianity needs occasionally to be reminded that such tragic incidents have occurred in the past. I have several times traveled over territory which had at one time been Christian, and found it lost to an alien faith. Somebody had blundered, somebody had neglected, somebody had withheld the necessary gifts in life and money. One cannot pass through these non-Christian lands now without feeling the sense of fear, that again a church possibly preoccupied in thought may permit more reverses to occur.

Second. The ultimate, permanent, enduring adjustment of the five perils suggested, and of five times as many more not specifically intimated, is dependent upon the success of the Christian Missionary Movement and what it represents. It is rather easy to say that "the world needs Christianity" and it is sometimes said as mere cant and as a soft way of evading present unpleasant tasks. But scientifically, spiritually, and practically it is true. In the experiences of the travel already referred to I was impressed by the fact that anywhere in conference with those whose view of life was economic, or political, or even exclusively educational, there was held very little hope of world peace, brotherhood, or good will. They have largely accepted the "struggle," "conflict," "survival of the strongest" theory as permanent. But the missionary and Christian circles everywhere were filled with absolute confidence in the doctrine of "peace on earth and good will to men." They believe in the ultimate triumph of the gospel as the moving power of the Golden Rule. They are not confused by temporary reverses. They go steadily forward inspiring people of every kindred and tongue to believe in God's brotherhood. These gospel missionaries are everywhere doing every kind of service as the proponents of brotherhood, of the unity of mankind, of the fraternity of men who must work together, for the good of all. The governments of the world who sincerely long for release from the war curse might well pay the entire budget of all the foreign missionary societies in recognition of their service to this cause. Withdraw the programs for Christianizing the world and peace is doomed. Lessen the effort and the consummation is delayed. Enlarge, strengthen, press more vigorously the campaign, and the day of universal good will among all men draws near, correspondingly.

Third. This larger missionary effort is peculiarly necessary to the life of America as a partial solution to the perils of selfishness and aloofness from other world responsibilities. No thoughtful student of history, calling to mind the rise and decay of many former great nations, can view with anything less than real alarm the current trend in the United States. Wealth accumulating beyond computation, indulgence and vulgar display clamoring for full liberty. Elements in the prevailing political party advocating base selfishness. There is no voice to suggest that the results which were visited upon older generations and peoples who followed in this train will be any different now. The essential laws of cause and effect have not been modified.

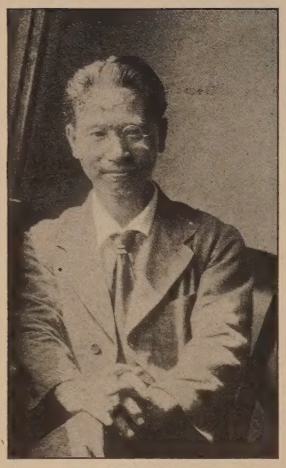
This nation needs new, greater calls to generosity, benevolence, world service, and sacrifice. I heard one speaker at the annual meeting of the American Board at Evanston say, "If every dollar given to the Board was to be dumped into San Francisco Bay after it was collected, I would still be in favor of going forward with the work because of its moral and spiritual value to our own country." I heartily second that sentiment.

The foreign missionary appeal for a greater program is solvent. Because it is a new declaration that the Christians still believe their faith is essential to the well-being of all mankind. Because it is to sustain the finest ideal of Christian service ever undertaken. Because it is the final earnest of world peace. Because it is indispensable to the preservation of the life of the Church at home.

The writer is not unmindful that many vital problems are to be worked out. Even in the foreign missionary fields coöperative unity versus denominational competition is still a vexed issue to a degree. The materialistic, militaristic conception of the gospel, which yet does somewhat abound, must be corrected, and other vital difficulties are yet to be overcome. Nevertheless this effort stands as the supreme, compelling duty of the Church and of all who call themselves Christians.

TOYOHIKO KAGAWA

By C. BURNELL OLDS



KAGAWA
Labor Leader of Kobe, Japan
A Japanese Princeton Graduate

LET me sketch for you in outline a picture that dwells in my memory. The hour is ten o'clock Sunday night, the place the Okayama Kumiai Church, the largest church in the city. On the platform stands a commonplace enough little man, careless of his appearance, careless of his language, careless of all things else indeed but one, and that the getting across of his great message, that Christ is, and must be, the supreme force in the reconstruction of the individual and corporate life of modern Japan. Jesus is his solution for all the problems of the day, the Jesus of the Bible, but more the Jesus of the present—the Jesus who lives and has a right to rule in the affairs of men today. Here is a man who will accept no compromise with the masses or the classes, who demand an emasculated gospel, with Jesus and God left out. He caters to a large public of various stripes of men, but he fairly flaunts the name of Jesus in the faces of them all.

Now glance at the sea of upturned faces in front of him. There are seven hundred and fifty of them, men and women from all the walks of life, but chiefly thoughtful men. The floor is hard and there is nothing between them and it but a single thickness of matting. Yet there they have sat squat with scarcely a shift of position or a moment's relief from the strain of attention since the speaker began his lecture two hours and three-quarters before. It is not the first time either. This is the fifth night now since the meetings began, and of the 750 perhaps 500 have hardly missed a night, despite the fact that they have had to pay down the sum of twenty sen a night for a ticket or stay away. What other man in Japan can wield a power like that? Is it his wit? There is plenty of that. Is it his art? He knows how to use crude, uncouth speech with telling effect, and plays upon the emotions of his hearers at will, exciting them to gales of mirth from which he recalls them speedily to the serious business of the hour. History, experience, Biblical erudition, science, art, life—he draws upon them all without limit. Three times a day and averaging an hour and a half at each lecture—that is his usual pace. During his five days here his audiences have aggregated more than sixty-five hundred people. And the result? Yes, he draws the net, but quietly, firmly, tactfully, challenging men to do the obvious thing, to tie up to Jesus Christ. And they do it. Three hundred during the five days, with cards signed to show for it. But that was not

KAGAWA AND "SOME OF THE LEAST OF THESE"
In the slum where he continues to make his home

Slum life in a Japanese city

all. The Christians of the city have come together in a concerted movement. Their prayers and their purposes have melted into one and they are all satisfied. They all know better now what it means to *live* the Christian life which they profess, for they have seen a man who is doing it and they have seen the practicability of his philosophy of life.

A MARKED MAN

It would hardly be necessary to write much of Kagawa if I were writing for Japanese readers. He is in the limelight. Though still but thirty-four years old, yet as writer, social reformer, labor leader, educator, and Christian evangelist he is known the country over. He is a marked man.

His Christian career began only sixteen years ago. It came about in this way. There came to him suddenly, as by revelation, a vision of the cross with the suffering Christ upon it, and the significance of it so overpowered him that he has never quite recovered from it. But it is just that sort of an experience that has made him what he is. At the outset he was handicapped. Weak of body and evidently doomed to an early death from tuberculosis, he yet determined to make the most of the few years he might have to live, and decided that he could best serve the cause by throwing himself and all that he had into the task of the redemption of the poor, choosing as his sphere of action the worst slums of Kobe. But he was to be no mere kid-glove charity worker, touching the revolting poor only with cold finger tips. From the first he ate with them, slept with them, laughed with them, wept with them, shut the whole world out that he might by complete identification of himself with them give himself the better to them, body and soul, that the gospel might find its way through him to them. And so he has put the stamp of his life upon them, and they still hail him as they have for years, the "King of Shinkawa," the name of the slum where he lives. The gospel of Jesus, spoken and lived among them, has been his sole reliance. It is that force, chiefly, that through him has been steadily transforming the awful life of the denizens of that awful place.

His experience in the slums has taught him much that no one seems ever to have learned so well before of how the submerged tenth live and think and feel, so that on his return from America, whither he had gone to complete his education, made possible through the generosity of an American friend, he found himself well fitted for the writing of that first monumental work of his on the "Psychology of Poverty." This essay into literary fields was later followed by many others, among his writings being included psychological and sociological treatises of acknowledged authority and value, several volumes on Biblical and other general religious subjects, and, what afterward proved to be of greater importance than all the rest probably, a number of novels, one of which, "Beyond the Death-Line," has already reached the two hundred and fortieth edition, in spite of the fact that the two hundredth edition was of a hundred

thousand copies and sold at the high price of three yen a volume. Furthermore this and all of his novels are frankly religious and Christian. His successes in these fields have of course secured for him remarkable fame, and the high order of thought which characterizes all his writings puts him *en rapport* at once with the discriminating thinkers in every community into which he enters.

A COMING "PLEB" IN JAPAN

In the meantime, while he has been making it his chief life-task to evangelize the poor in his neighborhood, he has not been negligent of their physical welfare, but has been working with relief measures so successfully as to make him feel that the abolition of the slum, and of poverty even, is not an idle dream. He is always thinking of the down-and-out, that is, when he is not thinking more actively of the up-and-coming. He has made himself the champion of the laboring classes, and there was a time when they were glad to accept him as their acknowledged leader, though his insistence upon Christian principles as the basis for all settlements has cost him something of his former popularity. Often he has put himself at the forefront of a great strike movement because he believed that in that direction only was to be found the solution of a critical and unjust situation.

HE WILL BEAR WATCHING

He is the despair of the police. They watch him with an eagle eye, though they all fear him and respect him much more than he does them. More than once has he been apprehended by them and haled to prison and fined and otherwise made to suffer for his temerity. I am glad to say that this attitude of suspicion toward him has largely been lived down, but still I doubt if any one in this present day has had more experience of what it means to be persecuted for righteousness' sake and to suffer hardship as a good soldier of Jesus Christ, than Toyohiko Kagawa. But he glories in it. He almost courts it. He refuses the help of his rich relatives, preferring rather to feel the pinch of poverty. His income (and it is not inconsiderable now, since his writings have brought him into prominence) he devotes entirely to the cause, calling nothing his own. He preaches a practical communism and he practices it with his fellow-workers. He will not only take nothing for the defraying of his expenses connected with his frequent out-of-town evangelistic enterprises, but he gives in addition as generously as he may to the cause for which the proceeds of his paid lectures go.

Such is the man who has been among us. Who can predict what the Spirit of God may do in the coming years through a young man like that who is committed, heart and soul, mind and body, to the propagation of the applied gospel of Jesus Christ?

* * * * *

It is a year since the above was written and in the meantime much water has passed under the bridge. Has his reputation sustained itself? Is he still, as he was then, apparently, the central figure in the public eye—the fickle public eye, as keenly sensation-loving as ever it was in Athens of old?

KAGAWA BEING HARANGUED BY A HALF-WITTED MAN

No, how could it be expected? Perhaps he is too Christian—for unregenerated Japan, as yet. Perhaps, too, Wilson-like, he has displayed too much of the single-track mind to suit his fellow Christian workers, and they take it out by saying that he plays to the galleries and wants to run the whole show himself.

There is doubtless some justice and some injustice in such criticism. Nevertheless he is the same eager, forceful, devoted Kagawa, still listened to, still in demand. Most platforms, both religious and industrial, most newspapers and magazines, are open to him and court him. But he has somewhat contracted the area of his activities. He is to be found more on definitely evangelistic platforms rather than political, more in books with an avowed Christian purpose, more in Shinkawa than outside of it.

However, just now he has keenly at heart the interests of the greatly wronged tenant farmers of the land, and he is leading them effectively in a propaganda for common justice. He is fertile in ideas and clever at expressing them. He is an incessant worker and the volume of the product turned out is enormous. He is ever striking out on some new and unexpected line, and his influence on intellectual leaders and literary men is quite as great as it is in the industrial or religious world.

He and his movements are still followed with acute interest by the reading public. On the occasion of the birth of his first child recently, after nine years of married life, one would judge from the extended write-ups that appeared in the daily press of the country that he was some distinguished court personage rather than the father of a humble little child of the slums.

FAMILY LIFE IN A CITY TENEMENT IN JAPAN

Mr. Kagawa has his limitations. There is no one but would admit that his methods, and his attitude even, are not above criticism. But he is still the same gentle, approachable and lavishly generous brother to every one who is in trouble and needs his sympathy and help.

THE DETAILS OF THE MADURA FLOOD

Extracts from a letter from Mrs. James Lawson

"WE had been having heavy rains. On top of them we had a real storm blow in from the sea. For three days it rained and rained. It was at Thanksgiving time. We went to Madura in the car with curtains down. As we came home (to Pasumalai) we found the street along the river deep in water. We had to plow through about nine inches of it for three blocks.

"Next morning Mr. Lawson went into Madura, as usual, to the office work, and was very late getting back at noon. When he came he was a sight! He had been through water almost to his armpits. And he had a great tale to tell. Heavy rains up in the Peryar (the top of the irrigation scheme for the Madura side) had brought the river down in such a flood as no one ever remembered. The irrigation tanks down the valley all the way to Madura were bursting their banks, everywhere. Mr. Lawson had been at work in his office when Dr. Parker came in and asked him if he would go to Capron Hall and see if they needed help. She had heard that they were being flooded. He went over at once and was simply aghast.

"It was within nine inches of the floor level of the ladies' bungalow. The police were on the job (having been sent by the head English official) and were getting the school girls out as fast as possible, and Mr. Lawson stayed to help our four ladies out—Misses Noyes, Chandler, Wyman, and VanAllen. They had to put on bathing suits and left the bungalow, having to wade through water up to their chests.

"In the afternoon we drove into Madura to see the sight. I never shall forget it. The water raging and boiling with waves eight feet high. The water was dark-brown from mud.

"Railroad tracks were breached on both sides of Madura. The settlement for the railway colony is flooded, and the cotton mills were shut down, with hundreds of people homeless.

"Our college compound was under water. The water rose to within an inch of the level of the Noltings' house floor. It is rumored that the great Peryar dam in the mountains has broken, but I hope it is only Bazaar talk."

"THE MOTHER OF TREBIZOND"

Died, April 9. In Trebizond, Asia Minor, of typhus fever contracted in caring for refugees, Olive Twichell, widow of Rev. Lyndon S. Crawford, in the 69th year of her age.

The story told in the item above reached this office just after the May *Missionary Herald* went to the printer. It does not give the closing page in Mrs. Crawford's Trebizond experience, since, shortly before the cable came, she had sent a request that $1,000 of her small savings at home be sent to her to spend on the sufferers in Trebizond, as the N. E. R. could no longer meet the need.

Olive Twichell went to Turkey as a young missionary teacher in 1881, working first in Brousa and later at Gedik Pasha, in Constantinople. In 1890 she became the wife of Rev. Lyndon S. Crawford, and with him was serving in Trebizond when the Great War broke out. The letters from the Crawfords in 1915 and 1916 were thrilling indeed—when they reached us! There would be months at a time when no news came through, but the Crawfords were still there feeding the hungry, caring for the sick, clothing the poor, and preaching the gospel.

Sometimes the refugees were Greeks, like the "Ten Thousand" of whose "retreat" Xenophon told; sometimes they were Armenian deportees, and of them in 1916 we printed this item: "The Christians here were driven down the streets to the water, put on board barges or dredges, carried out to the Black Sea, and thrown over or dumped like so much garbage. Some who escaped this drive were slaughtered in other ways, or driven out on the road." The Crawfords were still the Board's representatives and carried on religious services in Greek and in Turkish. Press reports spoke of 5,000 wounded soldiers quartered in Trebizond, at about that time.

And then news ceased to come—only a whisper, now and then. But in September, 1918, according to a report printed in 1919, Dr. Crawford died, "following a surgical operation." He had stood by, with his wife, during the two sieges and the many horrors of the preceding four years, and after his passing she stayed on all alone with her personal trials and surrounding tragedies. A few weeks of 1920 were spent in America, but on September 6th of that year she was reported again at her post in the Black Sea city; and there she remained till death overtook her.

An American destroyer brought at once a Red Cross nurse, Miss Helen Churchill, of Lynn, Mass., to care for the case when typhus developed; and Dr. Ward, physician on the destroyer, consulted on the disease and approved the judgment and action of the physician in charge; but the time of her release had come.

In speaking of Mrs. Crawford as a woman and as a missionary, Miss Nellie A. Cole, now of Forest Grove, Ore., who had worked with her several years in the past, says:—

"Mrs. Crawford had a special gift as a teacher, and so, besides being house-mother with all its multifarious duties, she had many classes in the Armenian Community School in Trebizond. Gifted also in the ability to master even the technique of foreign tongues, she increased her scope of influence by her knowledge of four languages. She seemed to live above the petty round of things that absorbed so many with narrower vision. Always the soul of gentle courtesy to all, prince or pauper, it was interesting to see how instinctively all who came in touch with her felt her genuineness, refinement, and beauty of character, and they rose, in response, to their best.

Her keen interest in wide reading, her strong sense of humor, and quickness of repartee, made her a delightful companion in any company.

She had been with the people through their joys and sorrows, and met their need with her big, generous mother-heart of sympathy. No wonder that, as one of the inhabitants said to me, she was "the mother of Trebizond!"

Mrs. Francis E. Clark, of Boston and all the world, knew Mrs. Crawford when she was a girl-student at Abbot Academy, Andover, "bright, winsome, attractive, one of the most popular girls there." She saw her at her missionary work, both before and after she became Mrs. Crawford, and then Mrs. Clark goes on: "I was greatly impressed by her when I saw her on her last furlough in this country (1920), as she bravely and cheerily told of the work that she and her husband had done together in that sorrowful land, and of the time that came when 'One must try to do alone the work that two had been doing'; and of the earnest, hopeful spirit in which she told of her own strong desire and purpose to go back and carry on the work that she and her husband had been doing."

In regard to her relief work, after the Near East workers came—and went—again, Miss Anna L. Daniels, daughter of a former secretary of this Board and active in the N. E. R., says:—

"During the past two years, especially since the Near East Relief cut down on their refugee work, and finally withdrew, Mrs. Crawford has been doing relief work among Armenian and Greek refugees. Compared to the demands, a pitifully small allowance was given her monthly by the American Board. This she doled out in small amounts, every Tuesday and Thursday morning from 7.30 to 12.30, to a company of poor, ragged, sick, starving, hopeless, even crazed people. The number of families thus reached recently passed seven hundred—not individuals—but families. Her knowledge of Greek and Turkish, even of the crude village speech, was a great asset, and enabled her to give advice and comfort, as well as quinine, canned milk, old clothes, or a few piastres. The responsibility was a great strain, for she was extremely tender-hearted and sympathetic.

"On Sunday she was always at the little mission Protestant chapel, although the service was in Armenian, which she did not know so well; and often she presided at the organ.

"Mrs. Crawford's home was always open to travelers and visitors. Officers and sailors were glad to climb a long, rough hill to visit the missionary lady. One day the sailors from a destroyer were given shore leave. She invited them to her terrace for tea, and served doughnuts and cookies to about sixty. Those boys never forgot it.

"For a year and a half I lived with her and found it a real home. Her latest letter to me, received the day before her death was announced, said, 'I am thankful I am here, and I have no intention of leaving.' I can see the little Protestant cemetery among the olive trees on a hillside of Trebizond, where Dr. Crawford was buried. There, I am sure, the wild primroses, English daisies and *fleurs-de-lis* are growing now beside two graves instead of one."

THE CHALLENGE OF JAPAN

By GALEN M. FISHER[1]

AS a laboratory in missionary science, Japan could hardly be surpassed. Within the short span of sixty years the missionary methods in Japan have passed through a gamut of changes comparable to the changes in the political world. The very fact that the Japanese churches have had to struggle, sometimes against governmental and secular opposition, sometimes against foes of their own household, has strengthened them for the equally hard times ahead. If the six decades already past are considered the infancy and adolescence of the Christian movement, then the next few decades may be called its youth. Sinewy from its struggles, hopeful from its triumphs hitherto, it must expect in coming days to be tested at every joint more severely than ever before. Within, are the ever-growing problems arising from rapid industrialization, from the awakening of the masses of the people, from the breakdown of old moral supports, and from the galvanizing into new life of half-reformed Buddhism; without, are the pressure of baleful tides of thought and the conflict of racial and national ambitions. If ever the Christian forces, missionary and Japanese alike, needed to summon their united energies and sharpen their weapons, it is today.

It is important to realize in advance that the Christianizing of a people which possesses so highly developed religious and social systems as the Japanese will be a long, complex undertaking. Hitherto, the Christian movement has made its gains almost entirely among students and other groups most responsive to new ideas. To make headway among the conservative groups will call for siege work. Although suspicion and bitter opposition toward Christianity have largely disappeared, other difficulties have arisen. Thirty years ago Christian workers were acknowledged to be the bearers of superior ethical ideals, as represented by the hospitals and schools and reform movements which they introduced. Even outside the Christian circle, Japanese writers and publicists gradually accepted Christian standards by which to judge their institutions and ideas. The government adopted the programs of philanthropy and women's education, which had at first been the monopoly of the missionaries. The newspapers, for example, nowadays criticize public men for personal immorality which would have been ignored a few decades ago. Thus, without recognizing its indebtedness to the missionary movement and the numerically insignificant Japanese churches, educated public opinion has become to a large degree ethically Christian. So far as it goes, this constitutes a triumph for Christianity. But it has deprived the Christian message of one of its chief grounds of appeal.

Another difficulty is the aggressive competition of Shinto and Buddhism with Christianity. In so far as the old religions are being purified, every Christian will rejoice, but he will be pardoned for fearing that the leopard can never entirely change his spots. Shinto can hardly get rid of its nationalistic bias. Buddhism can hardly escape entirely from its negative pessimism. Yet the Shin Sect of Buddhism has gone a good way toward making its escape. Many of the old sects are borrowing without apology the methods and ideas of Christianity. That the results are generally pale imitations is to be expected. Ultimately, the impossibility of making a life-giving religion out of an eclectic combination of new and old wine will be apparent. But meanwhile modernized Buddhism and glorified Shinto will seriously impede the progress of Christian truth.

A still further stumbling block is "Christian civilization." The era when the brilliance of Occidental civilization cast a glamour upon the religion of the West has forever passed. The World War cast a lurid light on the "Christian nations." Their religion was seen to be impotent to subdue political and financial ambitions. The messengers of Christ in Asia now find "Christian civilization" rather to be apologized for than an effective apologetic for their message.

THE TASK, NO HOLIDAY PARADE

Our cursory survey of these giants in the path of the Christian movement in Japan will have shown that the task ahead is no holiday parade. To make the Japanese people predominantly Christian will be a stupendous achievement. The first requisite is the better coördination and use of all the Christian forces. A more vital requisite is an adequate supply of competent Japanese leaders. Responsibility for the use of funds for the common work should be transferred more readily by the missionary to such leaders. An increasing volume of missionary opinion supports the view that no new work should be undertaken without the approval of the Japanese church concerned. Then, the strengthening of the Christian schools is one of the salient needs of the day. In the

[1] From "Creative Forces in Japan." See Bookshelf.

long run this is one of the most highly multiplying uses of missionary men and money. What a challenging opportunity, too, for a few choice missionaries thoroughly trained in social and economic science and moved by a deep Christian purpose! Keen American university men or women, filled with the Christian social passion and ambitions to blaze new trails, will find plenty of chances in Japan.

RIP VAN WINKLING IN JAPAN

By CHARLOTTE B. DeFOREST[1]

THE Rip Van Winkle of Japan was a fisherman. Enticed by a mermaid to a species of Neptune's palace far under the sea, there he lives for a seemingly brief space of time in luxurious oblivion of earth; when a violated vow breaks the spell, he discovers himself back in the world of men, an old, old man left by the passing years to behold an age to which he is a stranger. His three hundred and fifty years or so of absence (according to the ancient historians) leave him, upon disenchantment, no alternative but to die. The valley of Kiso Fukushima, through which the central railroad of Japan winds its way amid ever-shifting scenes of mountain beauty, has its legend of the spot where the dire awakening took place.

JAPAN REVOLUTIONIZED IN SEVENTY YEARS

A modern Urashima would not need to stay away as long as his prototype did. The seventy years that have passed since Commodore Perry knocked at Japan's doors are longer than is needed to afford an ample shock to his sensibilities. If he has slept fifty years or even less he will find on waking today enough change of every sort to make him feel in a new world. Western contacts have affected dress, architecture, food, home, customs, amusements, public utilities, thoughts, ideals. He will need a new dictionary to understand the language of the day. Versus the old days of leisurely travel on foot, or by chair and jinrikisha, he now has to accommodate himself to electrics, automobiles, and express trains. The old lunar calendar by which he regulated his days has given way to the world's calendar, and spring is no longer precipitated by New Year's Day—much poetic license to the contrary. The clock, the time table, the factory whistle, the noon gun, regulate New Japan. Men do not wear their hair tied at the crown of the head, nor do *samurai* stalk the streets with their two swords—the long and the short—as under the old *régime*. Traffic police and railway police are some of the recent additions to its modern system for the guardianship of the public peace. The postal system includes all forms of mail and money transfer—in fact, Japan had parcel post and postal savings departments before the United States did. Aëroplane mails are being developed. "Movies," expositions, operas, a modern stage; baseball, tennis, golf, and athletic meets; institutes, rallies, tournaments, propaganda, and publicity movements—Japan is full of them. To escape these changes, our modern Urashima would have to go to lonely fishing villages or isolated mountain towns; and even into many of these, electric bulbs, daily newspapers and telephones have penetrated.

As a preliminary to getting acquainted with the woman of New Japan, let us see what some of the changes are that especially affect her and her environment. There is the language, for example.

LANGUAGE MADE OVER

Language in any land is a mirror for change. Foreign words have crowded into the everyday life of the Japanese people with many of the articles they represent. A missionary stopping overnight in a hotel in an interior city chatted in the vernacular with the maid who was serving his evening meal. "Do you know English?" he asked. "O no, I am an ignorant girl. How should I know any English?" "But you do," he said. "What did you just bring up to light my room with?" *"Rampu"* (lamp), she replied. "Yes, and what did you use to light it?" *"Matchi,"* she said. "And what language are those words?" "Why, Japanese," she supposed. "No, they are English. And what did you spread on the quilts when you laid out the bedding for me?" *"Shiitsu."* And so on, through a list of common words to the *"inki"* with which he had written in the hotel registry. Besides, there is a multitude of new Chinese compounds that have been created to meet the demands of the age—the new thought world of science, philosophy, economics, religion. As Christianity lifted the old Greek word for "love" out of the mire, so has it done with the Japanese word "ai," the meaning of which has been transformed into a Christian fullness. There was no word to express the meaning of "service," so one has evolved in recent years. "Inspiration," "revival," "democracy," "strike," are samples of words that have been taken over bodily by transliteration into Japanese. The word for God, *Kami*, that used to be vague because of its applicability to any number of nature gods and goddesses, deified heroes, and spirits of ancestors, has now for all educated people a new content corresponding to that of the English word when capitalized.

ANOTHER EXAMPLE OF STRIKING CHANGE IS THE NEW OUTLOOK ON THE WORLD

The great modern process of internationalization, progressing in all lands, has probably made in no country greater proportional strides than in Japan. Internationalization depends on states of mind and reveals itself in multitudes of states of body. *Shimaguni Konjo*, the "island nation spirit," is the phrase by which Japan denominates provincialism.

[1] From "The Woman and the Leaven in Japan." By Charlotte B. DeForest.

One reason for the extent to which foreign clothes, manners, and houses are being adopted is the growth of the sense of universality in humanity, a natural consequence of the national development from a hermit nation seventy years ago to one of the world's powers today. Dr. Ebina, now president of Doshisha University, was once addressing an audience on the subject of internationalism, and said in effect: "Why is our population now so much larger than when we opened our doors to the West? Is it because our knowledge of hygiene has improved so that life is better cared for and preserved? Doubtless, in part, but that does not wholly account for it. No, in those days we had to keep our population down by killing the extra babies. We were not any less tenderhearted then than now, but there wasn't food for any more people—we had only what we could raise on our own islands; the government had to regulate our living by making severe sumptuary laws and limiting families. But after we started contact with the outside world and began to import foodstuffs, we were no longer driven to inhuman acts to save the nation from starvation. We have greatly profited by our interdependence with other nations."

JAPANESE CHRISTIANITY ON THE SECOND LAP

By WILLIAM AXLING[1]

A STUDY of the men and movements that have planted Christianity in Japan issues in an overwhelming conviction that God was and continues to be the great initiator and mover in it all. No longer can men say, "If Christ came to Japan." He has been here. He *is* here. There may be traced clear across the Island Empire a trail that is ablaze with his glory. As truly as he trod the winding paths of Palestine two thousand years ago, so during the past sixty years has he been walking up and down the terraced hills, the fertile valleys, and through the teeming cities of Japan. He has spoken to her people and as of old discerning hearts have heard and understood and experienced the great transformation which he works.

The indigenous Japanese Church is not only growing in numbers; it has begun the second lap on its upward march. *Christianity has begun to run in the blood of the Japanese people.* Second and even third generation Christians are to be found in increasingly great numbers. To them the pagan faiths are almost as foreign and strange as to a citizen of another land. They are therefore infusing new life, experiencing new ideals, and making the Christian movement a natural growth out of Japan's own soil. In a land where the national spirit is as strong as it is here, the magnitude of this asset can neither be measured nor imagined.

With this new self-consciousness has come also a new sense of responsibility, a new passion and a new will to work. With but few exceptions Japan's 2,729 Christian churches and preaching places were started under the direction of missionaries, and in the early stages financed in all or in part by funds contributed from abroad. Today 390 of these churches are manned, governed, and financed entirely by the Japanese Christians. Toward their budgets in 1920 all of the Christian churches in the empire raised from Japanese sources $795,015, and this sum is fast climbing upward. The year before it was $514,030. During the past eight years the grants for evangelistic work in Japan from foreign missionary organizations grew thirty-five per cent. In the same eight-year period the giving of the native Japanese church increased 370 per cent.

The genius of the Christian religion is its spirit of expansion. When it ceases to reach out and evangelize it dies. The Japanese Christian Church has in large sections seen the vision and caught the spirit of its Lord and of his followers throughout the centuries. It is a propagating church. It is pushing its outposts into unentered fields and creating an ever-widening circle of evangelistic activity. When the close margin between the meager earnings and the actual necessities of life of the great majority of the Japanese Christians is taken into consideration, their gifts for Kingdom extension at home and abroad bear eloquent testimony to the genuineness and earnestness of their faith.

Japanese Christianity has passed the experimental stage. The day has not yet come when men and money from abroad can be withdrawn, but it is this spontaneous natural growth from within that writes H–O–P–E in shining letters across the future of the Christian movement in this land.

[1] From his book, "Japan on the Upward Trail." See Bookshelf.

KOBE COLLEGE ADVERTISES ITSELF

Extracts from the "Japan Mission News," January, 1923

"SINCE we've bought land in Akashi," said the president of the Alumnæ Association, "let's do something to let the Akashi people know what kind of college we are."

And thus it came about that on Armistice Day the college faculty and students went out and gave a program, literary and musical, to the invited élite of the city. The Public Hall, a beautiful Japanese edifice by the seashore, was given free of rent for the occasion, and some five hundred people, including groups of students from the Girls' High School and the Girls' Normal School, officials, business men, leaders of the Akashi Church, and other representative citizens, listened with interest to the afternoon's

program. A serious Japanese play and an English play in lighter vein ("Six Who Pass While the Lentils Boil") gave contrast to each other, and to the reading of Japanese student writings, and a student's address in English on "Recreation."

The formal program was interrupted in the middle by an exchange of courtesies. Miss DeForest (I.) spoke first on behalf of the college, and after thanking the audience for its interest and kind attention, said in part:—

"You will want to know who started this school and why. A group of women in America have formed themselves into a Christian Missionary Society. That is because they are very happy to have received the message of Christ from their ancestors; and they believe that this message was not meant to be limited to any one country, but is for all the world, that Christianity is a universal religion, and that it is therefore their responsibility and privilege to share it. Now don't think that this is a rich school—it has almost no endowment. It is supported every year because some women in America have this conviction about Christianity and save and give to spread it. Old ladies in the country, young college girls, women who are working to support themselves and others—these are some of the different kinds of people who give their multitude of small gifts to help Kobe College. They believe that Christianity is for Japan as well as for America. It is a happy thing that our meeting today is on Armistice Day, for that day stands for a binding together of nations, just as Kobe College does."

The head of the county, son of the Rev. Paul Kanamori, in replying, expressed his own debt to the college because his mother was a member of its first graduating class, and then went on to say that the Alumnæ movement to buy the land had grown out of their sense of gratitude, and their feeling that if America was doing so much for Japan, it was only right that appreciation should be shown by coöperation at the Japan end. The mayor also followed with appreciative greetings.

THE KANAMORI FAMILY, JAPAN

Some later comments overheard showed the type of impression that the college has made:—

"This is an interesting combination—the Japanese students give English-speaking parts, and the American president talks Japanese. It is international, isn't it?"

"I had supposed that a mission school would give a plain, dull sort of education, but that isn't so, is it? That was a bright and active program."

"Is that really the way Kobe College is supported?" said an influential man who had known its name for many years. "I never knew before just what its background was. I am deeply impressed."

"It will take many years," replied Miss DeForest, "to get the college fully built and equipped. It is going to be a long work of Faith and Hope, building for the future. We ask for your coöperation."

The people of Akashi have already begun to look forward to the coming of Kobe College.

ADDITIONAL GIFTS

The Alumnæ Land Fund has been the happy recipient of pledges from several leading citizens of Kobe, amounting to over twenty thousand *yen*. Among the subscribers are: Mrs. Yone Suzuki, head of the large Suzuki Company; Baron Kawasaki, whose grandfather founded and whose father developed the Kawasaki dockyards of Kobe; and Mr. Okazaki, banker and philanthropist, who has given large sums to Kobe City for municipal social work. It has been an encouragement to the work that citizens like these, though not Christian in faith, should recognize the value of a Christian educational institution and lend their aid to its promotion.

TWO ASPECTS OF KOBE COLLEGE INTERNATIONALISM

I

Dean Kawasaki, of the Academy Department, is dividing his year of American study between the University of Washington, where he took a summer course, and the University of Michigan, where he is taking his main work. Of one experience in August he wrote:—

"One of my old Momoyama pupils came to see me from Yakima, a country town about two hundred miles east of Seattle, and invited me to go to his place in his automobile through the Cascades. I went with him to have a change and a good Christian campaign with him and Mr. Abe (the Japanese Congregational pastor in Seattle). In the Yakima Valley there still prevails the anti-Japanese feeling among the American people. Mr. Abe and my old pupil have been doing their best to create a good friendship between the two na-

tions through the teaching of the Bible. They started Sunday schools and mission houses at Yakima and Wapato. There are two Americans who take interest in their work and help them directly. Both of them were very much pleased to see me.

"Mr. Gauthier, one of them, invited his friend and the pastor of his church to come to hear me talk on Japanese girls' education and the mission work of Kobe College. I am glad to tell you I could do something to make them understand Japan and the Japanese better. At Yakima we had a very good meeting for Japanese residents. Mr. Ide, brother of Mr. Iizuka (a Kobe College professor), lives there, and it was another unexpected pleasure to meet him and his wife, both very earnest Christians."

II

A Japanese pastor who taught for a few years at Kobe College wrote last summer:—

"Before I came in contact with the people of Kobe College I had had a peculiar impression. The whole institution appeared to me a thing awfully Americanized, but I was so surprised to find both the students and the Japanese teachers very different from what I had supposed. The American teachers tried to understand and appreciate the spirit and traits of this nation. And they did well. The students, who under these teachers studied their language and literature, were never too much occupied with things foreign. They went out of the school as pure Japanese women, only with much broader views. As a result they were equipped for service, international as well as national. This kind of education has been needed, and will still more be needed in Japan.

"That this is a great contribution the American Board has rendered will be more appreciated in the future. There is no need to say that this is realizing the very spirit of Jesus, for whose cause the mission stands."

THE CHRISTIAN MISSIONARY AND NATIONALISM IN THE BALKANS

By J. RIGGS BREWSTER

THE Balkans have often been called the "Cockpit of Europe." In this relatively small area, no larger than New England and New York State, we have the countries of Serbia (Jugo-Slavia), Bulgaria, Roumania, Greece, Albania, and Turkey, each striving for the mastery of the peninsula, each claiming from the historical and ethnic standpoints to have possessed a large part of the territory in years gone by, each regarding some portion of a neighboring state as "unredeemed" soil where the local population sighs and groans under a foreign yoke awaiting a redemption which can only come by some war of deliverance waged in its behalf.

Now a "cockpit" is not only an arena where certain unrestrained, elemental animals engage in glorious combat for physical supremacy. It is also a theatre where certain small "powers" are passionately aroused to fight by other larger "powers," which perform the rôle of backers and spectators. In this sense perhaps the smaller states of southeastern Europe are the "cockpit" of Europe. Europe was set on fire by a bomb thrown in an obscure town in the Balkans. Then Europe came back, and with diplomatic intrigues and armed forces, set the Balkans on fire. There are veteran missionaries now living in the Balkans who have labored there for over fifty years, and who have witnessed seven wars in that time in that limited area.

WHY SO WARLIKE?

Nevertheless, these nations, with the exception of Turkey, are called "Christian" nations. Their nationals, for the most part, belong by birth to the Eastern Orthodox Church. The question naturally arises: Why should these *Christian* nations be so warlike? Why so suspicious of each other? One might think that their Orthodox faith would bind them together, at least into some kind of defensive alliance against the Turk. The answer, I believe, is to be found in the growth of the national consciousness which has been over-developed as a result of the great war.

Before the war, European peoples thought in terms of Empire; the German, the British, the Russian, and the Turkish Empire held the stage, and gave little heed to the rights of smaller nations. But one Empire has survived the war waged, by some nations at least, on behalf of the rights of small nations, and forward-looking diplomats and thinkers in that Empire prefer to speak of it as a "Commonwealth of Nations." Nations have been born in a day, and others, insignificant in size and importance before the war, have won a greater degree of independence and power in the family of nations. They have grown up, and have demanded the right of suffrage in the councils of Europe. Hence we see the evolution; from imperialism, into nationalism. Whether that evolution proceeds onward into a sane and orderly internationalism, depends upon the spirit which is injected into the nationalism of the present.

Nationalism in some states is almost equivalent to a religion. The Church is a state organization. The first duty of ecclesiastics and churchmen is reverence and loyalty for the state. The bishops, and, in many cases, the priests, are appointed by politicians because of their devotion to the party or the nation. The Church must perform the duty of preaching loyalty to the state regardless of the morality of the policies of the nation. "The state can do no wrong" is a fundamental dogma. Preachers of righteousness

are rare, and when they appear, are the objects of political persecution if they criticise the policies or methods of the government. The "god state" is worshiped as truly today in the Balkans as the "Divine Augustus" was worshiped 1900 years ago as a symbol of the unity and authority of the Roman Empire. The electrically-lighted sign over the Bishop's palace in a Greek city reads: "Long live the King; long live the Nation," a sign which sends forth to the

CITY OF CAVALLA (NEAPOLIS)
Acts 16: 11-12

reading public a national rather than a spiritual message. On the very rare occasions when high ecclesiastics speak in the churches, the theme is invariably political and national, rather than spiritual and ethical. Christ's pure gospel has given way to a glorification of the state and its worldly policies. Thus the Church easily lends itself as a tool to the dominant political party, and becomes a creature of the state.

When a political overturning comes in Greece, for instance, the higher clergy are usually replaced with ecclesiastics of another party. In June, 1917, when King Constantine of Greece abdicated the first time, and Mr. Venizelos was called from Salonica to Athens to form a government, the Primate of Athens, Theoclitus, was also forced to resign, for had he not presided at the stoning of Mr. Venizelos' effigy in the University Square in Athens when the latter had fled to Salonica to associate himself with the Allies? Then at the close of the Venizelist *régime*, in December, 1920, when King Constantine had been recalled by a plebiscite, the Venizelist Bishop of Athens, Meletios, was also compelled to flee with his leader to France, and later to America. The Constantine reactionaries even went so far in their vindictiveness as to condemn Meletios to lifelong imprisonment in a monastery on the isle of Zachinthos, after he had been recalled from America to become Ecumenical Patriarch in Constantinople.

THE EFFECT OF NATIONALISM

In such a state of affairs, moral and religious progress is practically excluded, for the clergy depend upon the favor of the worldly state for place and promotion. It is largely because of this subserviency of the Church to the state, the subjection of Christ's Kingdom to the powers of this world, that the Balkan states are in such a backward condition morally and religiously. The release of the Church from its slavery to the nation constitutes the basic "Balkan Problem."

There are some signs indeed that the old order is changing, that more and more the people are becoming dissatisfied with a Church which attends to politics when it should be breaking the Bread of Life to the hungry multitudes. The present Patriarch, Meletios, is a progressive man. He has been in America and has seen the varied life in our best churches in this country. He is a lover of democracy, and favors a larger degree of autonomous authority in the Oriental churches. In his inaugural address he stated his program for the Church to include: (1) the translation of the Bible into the Modern Greek and its use in the Church and in Sunday school classes (a thing which the Greek Government has forbidden); (2) the abbreviation and simplification of the long, liturgical service, giving more attention to the sermon in the service; (3) the higher education of the clergy that they may be better fitted to act as leaders in the community. Undoubtedly some of the liberal preachers (a priest who preaches at all in Greece is a liberal), who have been driven from the country because of their political and religious convictions, will now return, under the liberal Government, to continue their work of revitalizing the Orthodox Church.

WHAT SHOULD BE THE MISSIONARY'S ATTITUDE?

Nevertheless, we must accept the fact, for good or ill, that nationalism is in the air in the Balkans, and is very closely allied with the State Church in each state. What then should be the missionary's attitude to it? Is he, because of his love for his adopted people, because he lives in the national environment, reads the national papers and periodicals, is he to become so pro-national that he fails to see the dire results for his and the neighboring states to which such a policy inevitably leads? Are we as

ST. PAUL TRAVELED OVER THIS STONY WAY
The old Roman road at Cavalla (Neapolis), Macedonia

missionaries, supported by the same church, going out with the same gospel "to all nations," to be deflected from our path because of the national or other environment into which we are thrown?

A clear knowledge of Christ and his way enables the missionary to see the situation and to judge with prophetic discernment. "Where there is no vision the people perish." Who has not seen this in the Balkans within the past ten years? "He that exalteth himself shall be abased." "He that taketh up the sword shall perish by the sword." This has come to pass in at least two instances within the writer's short experience of eight years in the Balkans. Bul-

garia has tried to free her so-called "irredenta" lands by force and has failed. Greece has suffered the same humiliation in her efforts to save by force her nationals in Asia Minor. In both cases it is true that the Balkan "powers" were aided and abetted by larger "Christian" powers which endeavored to use the passions of the "cocks" in the pit to their own advantage.

Is there not a better way, a more Christian way of redemption for nationals, and for individuals within the nation? The missionary, who knows what New Testament religion is, who understands something of the universal gospel which he was sent to proclaim, should be able to "see across the border" as Jesus and Paul did, should believe most enthusiastically in the salvability of all the nations.

JESUS CHRIST POINTS THE WAY

Let us follow the spirit and example of our Master in this as in all the problems which confront us. Jesus was beset by the temptation to become a nationalist, to "restore the Kingdom to Israel." Jesus was a Jew but not an isolationist, not a nationalistic Jew. He was able to call the hated Samaritan "good." He spoke of spiritual redemption to the Samaritan woman, and refused to be drawn into a nationalistic controversy with her. He spoke of "other sheep, not of this fold;" he never took the side of the Jewish Political Zealots as against the claims of Imperial Rome. He was the first Christian Internationalist, and yet he labored for and loved his own people. It is *his gospel* of universal love and friendship that the missionary takes to the Near East, seething, as it is, with divisive, particularistic, nationalism. He does not go to *de*-nationalize, to wean people away from their loyalty to their nation, but to reveal to them a more Christian conception of nationalism; to introduce them to the *universal* Saviour whom they "worship in ignorance." The narrow, nationalistic Orthodoxy of the Balkan states has never grasped this aspect of the gospel of Christ; it has done little more than to separate the nations into warring camps. The religion of Jesus, rightly understood and applied by missionary and bishop, priest and layman, can and will bring about a prosperous and happy land "wherein dwelleth righteousness."

Whatever inequalities of justice may exist within the states, or among some "unredeemed" nationals across the border, will be remedied, so far as the missionary is concerned, only by bringing the liberating, enlightening spirit of Christ, the spirit of truth, justice, and neighborliness into the minds and hearts of the people with whom he has to do.

The Balkan states need one another as much as the New England states need each other. The interior states need approaches to the sea; the coast states need cereals and produce from the interior. The worldly politicians may not see beyond a narrow, isolated, national viewpoint; it remains for the Christian missionary and prophet, by literary, educational, and oral means, to point out the true Way of Life for the nations.

ISMET PASHA'S STATEMENT TO THE AMERICANS AT LAUSANNE

عصمت پاشانك لوزانده آمريقاليلره بياناتی

هر شيئك فوقنده اولهرق آمريقاليلرك ، تورکياده بولنان علمی و انسانيتپرور مؤسسهلرينك استقبالی حقنده انديشه ايتميه‌جكلرينی اميد ايدرم .

بو مؤسسهلرك مملكتمزده قالمسنی آرزو ايدرز . وضع ايديلان قانونلرله آمريقاليلرك شايان غبطه و غير انديش مساعيلرينك ملتمز بينده ادامه‌سنه مانع اولمق نيتنده دكلز.

I hope above all things that Americans will not worry about the future of their educational and philanthropic institutions in Turkey.

We want these institutions to stay, and have no intention of adopting laws that will embarrass the continuation of the admirable American altruistic work among our people.

NOTES ABOUT THE FIELDS

HANABATAKE NEIGHBORS
A group of visitors at the Settlement House of Miss Adams in Okayama

On Miss Alice P. Adams (B.), of Japan, was bestowed March 13 the Imperial Blue Ribbon Decoration in recognition of her welfare work at Okayama. This honor is only given to those who have spent years in successful social work. Miss Adams's decoration is the twelfth bestowed in forty-one years. Our honored missionary naturally rejoices that she can thus "bring honor upon the mission," and, let us add, upon her many friends at home.

Japan

That Kobe College, the highest educational institution for women in western Japan, is serving the whole church and not merely one denomination is shown by the fact that five different denominations are represented among its faculty, and eight or nine among its students. It is in Kobe that work of the W. B. M. I. centers. Of the seven girls graduated from the college in 1922, three were Congregationalists, two Baptists, one a Methodist, and one a Presbyterian.

Aintab, Central Turkey

Clinics at the Aintab hospital have been unprecedentedly large. March 16, Dr. Lorrin Shepard saw personally 117 patients, and Dr. Caroline Hamilton (B.) treated thirty-one women. Even in the days when there was a Christian population in Aintab, the clinics at this season of the year were never so large. Dr. Shepard and his staff are praying for the day when Dr. and Mrs. Phillips Greene and a second nurse, urgently needed, may join them.

Mr. Merrill N. Isely is at Aintab. He gives private lessons in English to a few Turkish students. He also does practically all the laboratory work at the hospital, and acts as recording clerk at Dr. Shepard's clinics.

A very interesting story is told regarding the Aintab hospital. It seems that a poor refugee woman with a bad case of tuberculosis came to the attention of Dr. Shepard. He could not take her into the hospital nor could she remain longer in the house of the Turkish woman sheltering her. Consequently the stable, off in a retired corner of the compound, facing south and with a good roof, was commandeered. The floor was clean, fresh air was let in, a platform was put up for a bed, glass was found for at least one of the windows, and a number of things gathered to make the patient comfortable—even to the hanging of a large colored picture of the Good Shepherd Finding the Lost Sheep. On sunny days like these the sun pours in at the open door all day. Who knows, this may be the beginning of a real tuberculosis sanitarium at Aintab. So may it be!

Greece

In Donagonti, near Athens, the missionaries in charge of the various forms of work are trying to buy land for a community center. At present they are using a tent and a frame shed which, as one of the ladies says, "We can call out the village, pick it up and move it to another place, if there should be any complaints about its present location." It is a primary school by day; from 4.30 to 7 P.M., the older girls of the village give English, Armenian, music, hygiene, Bible, and fancy work lessons to girls over fourteen—the school age limit. In the evening it is a Y. M. C. A. On Sundays church and Sunday school are held there.

Bulgarian Boys and Girls True Neighbors

The idea came to Miss Pavlova, one of the teachers in the W. B. M. I. Girls' School in Samokov, Bulgaria, to present to the students the suffering of the Greek refugee boys and girls from Asia Minor. With the hearty approval of the principals of both the boys' and the girls' schools, she gave a chapel talk, on successive mornings, to the two schools. A very effective story, "Coals of Fire," which preceded her appeal brought a generous response. Altogether the teachers and pupils of the two schools collected a sum of 3,800 *levs*, or about twenty-five dollars. The Greek Consul General, to whom the money was handed, was not only grateful, but touched.

The American School for Boys and the American School for Girls at Samokov, Bulgaria, are showing considerable energy along publicity lines. They now issue bi-monthly the *Samokov News*, an eight-page periodical, illustrated. They call again to our attention the momentous fact that they stand at the threshold of a new era in their history. A splendid site of one hundred acres at Sofia, the capital, has

been found, and the opportunity of doing a large work for Bulgaria—and the Balkans—is theirs. They desire to "turn out well-equipped intellectual, moral and spiritual leaders for Bulgaria." All that is needed, apparently, is a similar aim on the part of their American friends.

Jaffna College Jubilee

On December 31, 1922, and January 1 and 2, last, Jaffna College celebrated its Jubilee. The college was started in 1872, at Vaddukoddai, in the buildings of the old Batticotta Seminary, the pioneer of higher education in Ceylon. The Seminary was started in 1823, so the celebrations marked the completion of a hundred years of higher education there.

Rev. John Bicknell is now president of the college. The enrollment is about 500. A new dormitory building has been completed and several new classrooms are being added to the college equipment. Tamil has been added to the college course and eight or more English-speaking schools are affiliated with it.

A pageant was a fitting climax to the Jubilee celebrations. It showed King Truth sending out his prime minister, Progress, to make a report on conditions in Jaffna in 1823. Progress carried Truth's lamp through a series of Tamil scenes representing various aspects of Jaffna life in the old times.

After his report King Truth decided to build a Hall of Light in Jaffna.

More than a thousand Alumni and friends attended the Jubilee celebration, including the Alumni banquet, at which the good progress on the college's Jubilee Fund was announced.

Mothers' Meetings in China

Paotingfu missionaries, North China, are making wide contacts through mothers' meetings. One, held in the city, was attended by an interested crowd of women. A former school girl, now wife of a Chinese doctor, gave a talk on the physical care of children and one of the teachers gave one on the mental training of children. Paotingfu has had a Better Baby Contest. The babies were weighed and suggestions given for improvement. Prizes are to be given later to the children who have improved the most.

In the Paotingfu field, with 5,000,000 people, ten Bible-women are at work. The Bible school, which was opened in September, 1921, has a present enrollment of thirty from twelve different counties. These women are real witnesses for Christ in their homes. One of the women on leaving the school said: "I realize now more fully what the Christian religion is. I used to think only of myself; now I am going to think of others. I used to try to excuse myself if at fault. Now I know I must ask forgiveness."

There are those in Paotingfu who still cling to the old forms of worship. The military governor has recently repaired the old Temple of the God of War, destroyed after Boxer times because it was there the missionary ladies were imprisoned the night before their execution. Over against this we learn that during 1922 there were added to the church 139 baptized persons and 315 probationers. The three girls' schools in the city have had an attendance of nearly 200, and eight schools in outstations an attendance of 198. Women's station classes are being carried on as usual.

LEARNING ABOUT THE COUNTRY WHERE THEY LIVE
Already Ceylon has decreed compulsory education for girls as well as boys

MISSIONARY LETTERS

IN MATSUYAMA NIGHT SCHOOL

A letter recently received tells of working boys and girls won for Christ at Matsuyama night school:—

"It is true that we have many boys, but we have also, always, a considerable group of girls to whom there would be no other chance of securing an education or of learning from Christ. The night school is their one point of contact with every Christian and uplifting influence. Then there are the kindergarten, the mothers' meeting, and two Sunday schools in the morning, and one at night. It is true that the boys are the ones who go on to higher schools, and win their way up to the top of their classes, and become evangelists and teachers and win name and fame for the night school. It is partly because our boys, going on to the higher schools in Matsuyama, have taken such high rank in studies, deportment, character, and have year by year won commendation from the Educational Department, that we are now receiving aid from three Governmental departments, and are likely, in time, to receive more if we continue to grow and deserve it.

"Eventually the night school, with more and higher salaried teachers, more tuition fees and Government aid, should follow in the footsteps of the Doshisha, and become an almost self-supporting high school, with special departments for those boys and girls who cannot take the full course, or must split it over more years. In the meantime, in order to travel that road toward the goal of being a strong Christian, self-supporting—or rather, mostly Japanese-supported school—the night school and kindergarten need more, and not less, help. The night school is the first school accepted by the Board in Shikoku; it is a school which the Government is glad to recognize with commendation; and looks forward to self-support.

"One of our postgraduate students, who should graduate next month, has just gone to Tokyo, where he has an opportunity to work and to attend a school which gives more advanced work in the evening and plans to make good preparation for the Doshisha Theological Department.

"Another, who this last year has worked as a teacher, has the same goal, and is extra fine material. The Japanese evangelists who visit us in the course of touring the fields of work, all say that the night school furnishes the Doshisha Theological Department with more good material than any other institution in Japan, church or otherwise, and is steadily building up on that line. The night school is thoroughly evangelistic and is a strong evangelistic agency in Japan. The Sunday schools, the work for the girls, the kindergarten and mothers' meeting, all have the same goal—the bringing of souls to Christ and to eternal life."

Cornelia Judson (B.).

OUR BEIRUT "LIGHTHOUSES"

"I wonder whether you have any idea what an Armenian refugee camp looks like. There are tents of all kinds, from tentcloth to coffee sacking, and a newcomer may have to manage even with a blanket and two sticks.

"Then there are barracks, costing anywhere from three to fifty dollars. The walls are one thickness of planks, or pieces of drygoods boxes, or even five-

YOUNG CHRISTIANS IN JAPAN

227 students converted and baptized on February 4, 1923, by Paul Kanamori, as the result of one week's evangelistic campaign in Doshisha University, Kyoto, Japan. On the front seat, from left center, Mr. Bartlett; Mr. Kanamori; President Ebina; Mrs. Neesima, widow of founder of Doshisha. Mr. Kanamori writes:

"I have just finished the first evangelistic campaign of this year. It lasted a little over a month. During this time I preached in seven churches and two schools (Doshisha and Kobe College). As the result of this work over nine hundred people have been converted and applied for baptism and admission into the churches. In Doshisha alone, out of 3,000 students, 327 have been led to Christ and openly applied for baptism. Of this number I myself baptized 227 students in one day. This is the new record in the history of the Christian baptism of modern Japan.

"At the end of the service I presented a copy of the Japanese Testament to every one, writing in it the following words: 'The Bible is the word of God. Read upon your knees.' I am hoping and praying that the Lord will accomplish a greater work in this year than in any other previous year. Pray for me."

gallon kerosene tins opened flat. The usual roof is unbleached muslin stretched tight. (You wouldn't believe how nearly rainproof it is when new.)

"All *try* to have a board platform, raised a foot or two above the earth floor to sleep and sit on, though some have to manage with only the bare ground.

"Imagine these tents and barracks huddled so close together that often there is no room to walk except in the narrow paths left at rare intervals—so close that the whole family life is known to all the neighbors. Then imagine the rain coming down in torrents, as it often does, all too easily finding the cracks in the barracks, and the holes in the cloth roofs. (The usual rainfall from November to March inclusive is thirty-six inches.)

"In the midst of these seven or eight thousand people stand two 'lighthouses'—day schools during the week and Sunday schools on Sunday. They, too, have walls of perpendicular planks, with very visible cracks between, a cloth roof, and an earth floor. The rough benches without backs serve in turn both as seat and desk, for in writing the child simply kneels on the ground, using the bench as a table. These benches answer the description of some Phillips Brooks once found in a Scotch church, which he said were as wide as two matches. Imagine the three teachers all giving lessons at once to 155 children in the one-room barrack in what is known as the Large Camp. You won't wonder at their tired faces.

"But the Sunday school, how they enjoy it! Last Sunday happened to be rainy, and the mud was *awful.* But that made little difference to the children; they came as usual. One family caught my eye as they neared the door. A sister carried the two-year-old baby on her back, while another sister tried to hold an umbrella over the two. One little girl's dress was so wet that I attempted to wring water out of it.

"It's fun to talk to them, though they soon let you know if they're not interested. How their eyes sparkle, and how eager they are to tell the story of the last lesson! The large pictures make the story so very real. Even the little ones wave their hands to be allowed to answer. Last Sunday they could almost see the paralyzed man being lowered by his friends into their midst. It wouldn't have been anything for him to have come down through that cloth roof. The bed, too, was just what they used in their own homes, and the four men might have come right out of our camp.

"Then I must tell you that on Sunday the folding organ comes out of its padlocked box where it has stayed all the week wrapped up in its oilcloth coat. Such singing! Often we have to say 'softly, softly.' No half-hearted singing for them.

"A picture card is usually given to each child at the door, and as they scatter they carry little rays of light from our lighthouse to all those forlorn attempts at homes throughout the camp."

Elizabeth S. Webb (I.).

WHEN THE PRINTING PRESS REACHED KUSAIE

"The last shipment from Boston, including the press, arrived safely and in good condition. Nineteen Kusaien men took the press around to the school premises on a trader's lighter, and, with the help of the school boys, carried it up the hill to the schoolhouse. They unpacked the large case containing the body of the press on the concrete stone in front of the stoop to the veranda. It required the combined strength of all to pull, and hold, and hoist this until finally it stood firmly on the veranda. Then no door was found large enough to admit it. The casings of one of the doors were torn off, a few protruding boards sawed off, and the press was pulled into the house, and through two rooms into the spot prepared for it in the printing room. Fortunately there were folding doors between the rooms, so there was no further trouble on that score.

"The school boys cleaned the press, and adjusted all the parts, which had been separately packed, themselves, though they have never had any mechanical training, and had never seen a press of the kind before. The only thing that puzzled them in putting the press together was the ink fountain. The press seemed to be complete without those two or three pieces, and the boys could not see where they belonged; so we got out the plan of the press, and the catalogues, and studied it out together. We find that the ink fountain is a great addition to the press.

"No part of the press was broken or injured in transportation, and nothing lacking but one screw. We hunted through our boxes of hardware, old and new, but no screw of required size and thread was found, so we went to the attic to see what might appear. Almost immediately one of the boys espied the bolt, which bolts on the corrugated iron roof of the building, and one of those bolts supplied our lack.

"No doubt it would be an eyesore to a mechanic to see a foot bolt protruding from the machinery, but in Micronesia we do not mind any such little thing as that. We are only thankful that there is nothing to hinder the working of the press. We hope to commence printing the Bible in the Kusaien language just as soon as the new type and paper arrive."

Elizabeth Baldwin (B.),
Caroline Is., Micronesia.

LATER. The paper, nine packages, weighing 570 pounds each, reached the Islands by a later steamer, and the Bible in Kusaien is now being printed on the mission press. Misses Elizabeth and Jane Baldwin were appointed to their station twenty-five years ago on the 28th of December, 1922. Only once since then have they been back to their home in America. Their station is now under the flag of Japan.

AT BATANGAS, P. I.

"In one of these recruiting tours recently I visited the city of Batangas. There has been such a wonderful change in that city in the past six years that you must be told something about it. Six years ago

CLASS OF 1923, GEDIK PASHA AMERICAN SCHOOL, CONSTANTINOPLE, TURKEY

The international character of the school is indicated by the fact that four of the pupils—two boys and two girls—are Moslems, as shown by fez and veils. The pupils include Greeks, Armenians, Turks, and an Arab.

Protestants were stoned and hated. Today the entire town is friendly to the Protestant Church, even—outwardly—the Roman Catholic priest. This change was wrought by the courage of one Filipino pastor and the consecration of his members. When they needed a new church building, they gave as I have seldom heard of people giving. One man gave his only carabao and now cultivates his little farm with a hoe instead of a plow. A woman who had saved up five pesos for a pair of shoes gave the five pesos to the church and went without shoes. If you knew how these people loved to dress and what it means to give up shoes for coming to church, you would weep at this sacrifice. Some sold their jewelry, others furniture from their homes in order to make that church possible. And now, although they still have a debt and the church is unfinished, they are contributing toward a missionary in Mindoro. It is things like this which make me certain about the future of the Philippine churches."

Frank C. Laubach, Philippine Mission.

TWO WEEKS WITH THE BIBLE-WOMAN

"The refugee camps in Constantinople are those in Psamatia, Beshik-Tash, Ortakeuy, Galata, and Koum-Kapou. Each one of these camps is visited every week, a whole day being given to each.

"In *Psamatia* the Bible-woman has spoken to over 100 people during the visits in these two weeks. She is able to gather from five to twenty people in a room and these meetings seldom last less than an hour. The subject taken up is dealt with very informally, and the effort is made to talk of such things as are specially needed by the refugees who are being addressed. When there are children present, who know how to read, the Bible-woman has them read passages from the gospel and then asks them questions and explains the meaning of anything they do not understand. It does not always seem suitable to pray with these people, but when she feels that the right spirit is in the meeting she never fails to do so and she has refugees join her in a simple and heartfelt prayer.

"Special attention is paid to the sick, of whom there are a good many, and to those who are very sad and hopeless. The Bible-woman's mission is largely one of comforting and trying to put new courage into these poor women who have lost everything and on whose future there shines not a single ray of light.

"In *Beshik-Tash* a Sunday school has been opened which meets every Sunday. The first time thirty children and fifteen women were present, and the second time fifty children and seven women. The lesson consists of a short passage of Scripture, dealing with the life of Christ, and earnest efforts are made to have all the children remember and be able to repeat the following Sunday the lesson they have learned. After the Bible lesson they spend some time in learning beautiful hymns of the Armenian Church.

"The *Beshik-Tash* Camp is visited on Mondays. During the period covered by this report over ninety refugees have been spoken to by the Bible-woman in this camp. Here an old woman was taught to pray; she had often tried to pray but had never succeeded in actually finishing a prayer. Very often the Bible-woman meets in these camps with widows who are overwhelmed by the thought of their terrible losses. The only encouragement that comes to them is

through the Bible-woman, and they wait anxiously for the day when the one person in the city who brings them a message of love will come again.

"At *Ortakeuy* meetings were held with over eighty. They most cordially invited the Bible-woman to come back and talk with them. Each camp has its quota of sadness and discouraged women and neglected children.

"In *Galata* about 100 people were visited and talked with. Sometimes through carelessness, rather than in the spirit of opposition, an interruption has taken place, but usually a kind word from the Bible-woman, inviting those who are not paying attention either to listen or to keep still, is all that is needed to restore quiet. There are frequent requests for Bibles, and especially the old women who know how to read are anxious to have a Bible with large print so that they can read themselves. The American Bible Society is not able to give this kind of Bibles free, so that a little fund for the purchase of large print Bibles would be very acceptable.

"In the camp of *Koum-Kapou* about 150 refugees have listened to the Bible-woman, and here especially they urged her to come every day, as they say it is only when she comes and reads to them that their hearts are opened and they begin to feel that after all some one really cares for them. The Bible-woman is able to use either Armenian or Turkish, according to the needs of the people with whom she is talking.

"In the two weeks covered by this record the Bible-woman has met and talked to more than 500 people."

F. W. McCallum, Constantinople.

AT GALANGUE

"I have begun operations on the new site ten miles north of the old site. It is much better from every standpoint. However, it is causing me lots of work. Mrs. McDowell and Curtis are on the old site until we get houses built. Going back and forth is some job, and I long for something that goes with a puff.

"We have been so upset thus far that we have not seen our way clear to begin school. However, we have arranged to start next week for boys and girls already on the station. This will probably include about sixty people. We just cannot invite the neighboring villages this year, or else we would have easily three hundred. All the work will be purely elementary, with Bible as the principal subject.

"Our evening prayer services are our main sources of inspiration and encouragement. We have a large sitting room and every corner is jammed each evening. It gives one a real contact, and the fact that we are crowded in rather helps the spirit of things, I think. The main thing is that it affords an opportunity to talk with the few gathered around us, as in the confines of a home. I am sure we get much nearer them by this method. Of course it will not work when the crowd gets larger. Already when forty crowd in, you know it is close fitting. However, I shall never forget these first evening services. The Sunday meetings are well attended and the surrounding villages look forward to our coming; but in the evening meetings we feel as though we are getting somewhere."

H. C. McDowell, Angola, Africa.

WORLD BRIEFS

The Japan Government still refuses to recognize the formation of labor unions.

Palestine is said now to have a daily newspaper. It is called *The New Jerusalem*, and prints news matter in English, Hebrew, and Arabic.

Korea, with an additional population of over 17,000,000, adds 92,000 Protestant Christian communicants and a total Christian constituency of more than 200,000. There is a steady growth in numbers.

At the offices of the American Bible Society a letter recently received was addressed to R. Yoho Ferriera de Almeida, he being the translator of the Portuguese Bible, who died in 1691.

Tokyo and Osaka are to have this year the first juvenile courts in Japan. It is hoped to extend the system over the entire country as soon as suitable persons can be found to serve in the courts.

The *Morning Star*, "registered as a newspaper in Ceylon," prints the announcement that the League of Nations had appointed a medical mission to the Far East to inquire into sources of epidemics, infection, etc., and that the mission is expected to visit Ceylon.

Persia, equal in area to the United States east of the Mississippi River, exclusive of the Gulf States, is a land without a college. The Presbyterian Board of Foreign Missions, which has work in Persia, hopes with other Persia missions to develop a college to be founded in Teheran, the capital of Persia.

The three largest denominations in Japan, the Presbyterian Reformed, the Congregational, and the Methodist, contributed in 1920 a total of nearly $75,000 for evangelistic and educational work and toward the support of 155 of their own Japanese missionaries in different sections of Japan proper, Korea, Manchuria, and China.

The International Missionary Council, representing the foreign missionary societies of Great Britain, Europe, and America, has begun to issue a modest "organ" under the name *Council Notes*. Thus it is possible for us to keep in touch with another strong force for international understanding and goodwill. The second meeting of the Council is to take place this July at Oxford, England.

The little paper called *The Orient*, published for the last nine years at the Bible House, Constantinople, has been discontinued. It undergoes, as it says, a season of voluntary retirement from the public gaze, a decision that has been reached after mature thought and in view of business difficulties. Just how long the publication of the paper will remain suspended is a question. Many in this country have profited from it, including the editors of the *Missionary Herald*.

P. I. doesn't always mean Philippine Islands. It sometimes stands for Papuan Industries. Capt. F. W. Walker went to Papua under the London Missionary Society thirty-four years ago. After the famous James Chalmers was killed at Goanbari, Captain Walker was asked to take his place, but was so impressed with the necessity of giving the Papuans some industrial teaching that he gave up the Chalmers succession to take up the hand work. He is specially interested in the Fly River district, a region whose people are known to be of appalling depravity.

The Bible is surely a widely advertised work. Recently an application came to the Bible Society's office in New York in the form of a letter forwarded by Miss Helen Keller. An American woman, married to a Bulgarian, wrote from her home in Sofia, asking on behalf of a blind friend, the widow of a Russian officer, that some embossed Scriptures might be sent her. She had seen the picture of Miss Keller with the Bible before her, printed in the *Ladies' Home Journal*, hence her letter was sent to Miss Keller. The request was, of course, complied with, and the books are on the way to Sofia.

Though the Bible is widely advertised, not every one "studies the press." A Hebrew firm in New York was importing from Germany two cases of "The Law," being copies of the Pentateuch in English and Yiddish in parallel columns. The customhouse inspectors declared that "The Law" could not come in under the privileges according the free entry of Scriptures. The importer said that out of the five inspectors to whom he appealed no one recognized the first five Books of the Bible as really part of the Scriptures. They finally said that if they could be shown a copy of the Bible bearing the American Bible Society imprint, they would compare the books presented for entrance, and if they agreed in text they might come in free. They were convinced.

In Ontario, Canada, there are said to live 40,000 Ukrainians, 9,000 of them in the city of Toronto. Mr. Craft, the Protestant pastor who works among the various Ukrainian colonies in Canada, declares that a harmful Communistic propaganda is being circulated among them. As they can read no English or French they are getting no counteracting press matter, and Mr. Craft urges the starting of a newspaper, in Ukrainian, to give these people civil and religious news, educational material, and in general to put them in touch with the life around them and act as a healthy antidote for the Communistic poison. The Toronto Branch of the Women's Protestant Federation has guaranteed $1,500 toward founding such a Ukrainian journal.

There are 232,894 communicant church members in Japan proper, including 75,983 Roman Catholic and 36,894 Eastern Orthodox Christians—out of a population of 57,656,000. The total Christian constituency, adding those who are not full communicant members, is 256,000. From 1915 to 1920 there was a net increase of nearly 46,000 members in the Protestant churches of Japan proper. During the last eight years the membership increased eighty-five per cent and the ministry seventeen per cent. There are now 1,652 Japanese ministers, exclusive of those in Korea, which number 933.

Indicative of the light in which Peking University students and graduates are regarded as a Christianizing force in China is the fact that General Feng Yu-Hsiang, the famous Christian general of China, has asked Rev. Liu Fang, an alumnus of Peking University, to conduct a prayer meeting for high officials at his own home. To have automobiles belonging to such men crowded around the entrance to the humble home of a Christian pastor, and for such a purpose, is quite a new sight in China. General Feng also has asked Dr. Liu and Rev. G. L. Davis to organize an evangelistic campaign of five days at his camp at Nan Yuan. Fourteen Peking University students have been asked to take part—eight from the Theological School and six from the College.

A bill has been introduced into the Japanese Parliament, urging the abolition of discrimination in the social status and the discriminatory treatment of the so-called Eta. The number of these "outcastes," who form their own community, is approximately three million. The term Eta was abolished by government ordinance years ago, and it was expected that the measure would gradually do away with the old custom of discriminatory treatment. Contrary to expectation, however, this discrimination in treatment has remained undiminished and continues to prevail, as it is very deep rooted. Discrimination is practiced in schools, in the army, and in all walks of life. But with the spirit and infusion of democratic thought an awakening has occurred among the Eta themselves. They have recently started a movement to defend their own cause and claim treatment as loyal subjects of the Empire equal to that accorded to common people. We understand that the recent activity of this body has had the effect of awakening interest in it in Parliament.

Japan has 3,350,000 factory and industrial workers to whom life spells toil and misery; also 1,400,000 fishing folk; nearly 500,000 miners and 255,000 sailors. These are still waiting for the coming of the Christian evangel and the gospel, which gives to men and women and children a fuller, freer and finer life. In numbers the non-Christian fields overshadow Christianity. Against the Christian constituency of 256,000, Buddhism claims 48,000,000 adherents, or five-sixths of the entire population. There are 77,000 Buddhist temples and preaching stations as contrasted with Christianity's 2,729 churches and preaching places. While Buddhism has 126,000 priests and acolytes, and there are nearly 15,000 Shinto priests, the Christian working force is only 1,650 Japanese pastors and evangelists, 470 Bible-women, 1,730 teachers, and 758 Protestant missionaries. With less than one per cent of Japan's people lined up within the Christian community, Christian strategy cannot fail to call on the reserves and press the battle along the whole far-flung front.

Rev. Harry S. Martin, of Peking, in a letter to friends in California says:—

"An interesting sidelight as to whom the people consider their great men and whom they would choose to lead them if they had the power, is given in a contest conducted by a weekly magazine in China, the *Far Eastern Review*. The editors asked the schools, business men, and others to vote on the twelve greatest living Chinese. At the head of the list as finally selected stands Sun Yat Sen, and following closely is General Feng. Then in order are Wellington Koo; C. H. Wang, premier of the last cabinet; Gen. Wu Pei Fu; Tsai Yuan Pei, president of Peking National University; Chang Chien, a business man; C. T. Wang; Yen Hsi Shan, governor of Shansi; Li Yuan Hung, president of China; David Yu, national secretary Y. M. C. A.; Hu Shih, professor of the National University and leader in the 'literary revolution.' China has 400,000 Christians out of her 400,000,000 population. It is significant that out of the list above there are five professing Christians; and that one other was educated in a mission school. Of the two or three hundred voted upon, the Christian men and women had a high place."

The *North China Herald* (February 10) states that Japanese Buddhists are objecting to the proposal of the authorities in Japan to exchange diplomatic representatives with the Vatican; and that it almost looks as if a religious controversy were developing, the priests practically threatening the Government. It is alleged that the proposal to send a diplomatic envoy to the Vatican would rob the Imperial family of Japan of power and

open the country to Catholicism. The chief abbot of one of the most famous Buddhist temples at Kyoto has been a leader in this movement. He is said to declare that in case the authorities do not heed him, he will call on the heads of every Buddhist sect and temple in the country for a nation-wide protest. The foreign office has issued a long explanation which, among other things, gently administers a rebuke to the effect that religionists should not meddle in delicate international matters or assume a minatory attitude towards the established Government. We understand that it all has been brought about because of Japan's entrance into world affairs and in consideration of the fact that Japanese emigrants are seeking homes and fortunes in South America, which contains a predominantly large Catholic population, willing to admit Japanese emigrants. This, at least, is one reason why the authorities must establish direct relations with the Holy See. The bill had not, however, at the time of the discussion in the paper quoted been introduced for definite action by the Government.

We understand that a noted trio is touring the world. One of them is Mr. Homer Rodeheaver, the famous music director and soloist of the Billy Sunday campaigns. We also understand that Dr. Biederwolf, another well-known evangelist, is with the group, as is also Miss Grace Saxe, formerly the Bible teacher in the Billy Sunday campaigns. The party expects to hold conferences with missionaries on various fields and to meet also with native Christian leaders. Each member of the party, we understand, bears his own expenses. There were two purposes in the conferences with the missionaries; first of all, to help in any way the trio possibly can; and second, to find out how Mr. Rodeheaver can help them best with phonograph records, with positive gospel messages, with songs and sermons in the languages of the different foreign mission fields. This will prove to be a way by which missionaries can multiply their messages many times over. For the past three years Mr. Rodeheaver has been making his own records, known as the Rainbow Sacred Song Records.

MISSIONARY PERSONALIA

Miss Mary F. Long (B.), of the Mexico Mission, while detained in this country, is working with the Social Welfare Department on Ellis Island. Associated with her is a lady who was formerly a missionary to Porto Rico. Their work is chiefly among the Spanish-speaking immigrants. Miss Long still keeps in touch with the Mexico Mission, for her heart is in our world-wide work.

Owing to the death of her sister-in-law, which leaves two little motherless children to be cared for, Miss Edith Parsons (P.), for eleven years a most efficient missionary, leaves Brousa. The work she has done so much to make constructive continues even under present difficulties, though the number of pupils in the school is much diminished.

The withdrawal of the N. E. R. from Sivas leaves Miss Nina Rice (P.) alone. She is therefore to be transferred to Brousa to meet the need occasioned by Miss Parsons's departure. Miss Edith Sanderson, of Oakland, Cal., an accepted candidate, now serving as traveling secretary for the Student Volunteer Movement, will also go to Brousa in the fall.

Rev. Frank C. Laubach, PH.D., is residing at Manila, P. I., where he serves as member of the faculty of the Union Theological Seminary. He writes hopefully of the establishment soon of a United Christian Church of the Philippines. He ventures to predict such "a reality within one or two years." We hear it rumored that Bishop Aglipay, the head of the Philippine Independent Church—a reformed Catholic body—is a warm friend of Dr. Laubach's.

Miss Sophie S. Holt (B.), of the Western Turkey Mission, is at present acting as field worker for the Near East Relief in Wisconsin. This gives her an opportunity to help in a cause dear to her heart and at the same time be near enough home to care for her parents.

We understand that Mrs. Frances H. Gates, of Sholapur, who has been in India since 1875, is about to come home. In leaving India she has resigned the position of secretary of the Christian Endeavor work in the Bombay Presidency. This is only one of the phases of work to which she has given much love and many years of service. Rev. W. S. Deming, of Ahmednagar, is to succeed Mrs. Gates in the secretary's office.

Miss Agnes M. Baird (I.), of Sofia, Bulgaria, has been active of late in the interests of peace in Bulgaria. Last December she went to the Hague to attend the Woman's International Peace Conference, presided over by Miss Jane Addams. Since then her heart has been urging her to talk peace to the people of Bulgaria. She has spoken in many of the town reading rooms and theaters, and everywhere has had something approaching a royal welcome. In this way a missionary is able to help along the cause of international understanding and goodwill.

We have heard that the Governor at Marsovan has petitioned the Angora Government for the return of Dr. Jesse Marden to his hospital work at Marsovan. If this be true, then we have one more proof of the readiness of responsible Turks to avail themselves of American missionary assistance. Dr. Marden was born in Turkey, uses the language like a native, and is generally considered one of the most efficient surgeons that Turkey has ever had. He was driven from Marsovan with the other missionaries in 1921, and has been serving since in Constantinople and Russia.

Word comes from Aintab, Western Turkey Mission, of misfortune which befell Dr. Hamilton (B.) on a journey from Aleppo to Aintab. She was attacked by robbers, who took from her the bag containing her passport, watches belonging to associates, and other valuables. We are grateful to know Dr. Hamilton was not personally attacked.

In spite of bitter cold, deep snows, and a most destructive fire among the relief supplies in Alexandropol, Russia, Miss Grisell B. McLaren (B.) gives some hopeful items of her work in the Transcaucasus. She says that the health of the orphan boys is much better than the winter before. They are often out playing football by seven in the morning, and on moonlight nights stay out as long as they are allowed. Last year never a boy was seen outdoors except when he had to be; they were so weak they had no pep to play. . . . The last examination of the eyes here among the boys showed a decrease in the number of trachoma cases. There are still some thousands, but the improvement is wonderful.

Mrs. Sewny (B.), formerly at Sivas, writes of conditions among the refugee children under her care at Aedipsos Baths on the island of Euboia. Mrs. Sewny was in charge of 1,000 girls, mostly Greeks, housed in two buildings. The difficulties to be overcome were many, but Mrs. Sewny faced them with resolute courage. Many of the children had never been in school and were miserable and unattractive,

and there was much serious sickness to combat. With good food and care they have improved wonderfully, and are learning to play and to work, helping in the hospital, kitchen, and laundry, and taking care of their own rooms and giving regular hours to the mending and sewing room. Mrs. Sewny was expecting to go on in April to Constantinople and thence for regular nursing work in the interior of Turkey, provided a permit were granted.

Miss Olive Greene (B.), of Smyrna, gives a wonderful list of the work being done in Athens for the refugees. The children are perhaps most appealing. "Some way it makes me *sick* to think of these children, going without bread to pay their drachma's tuition a week, a hundred children to a teacher, sitting on mats on the floor," she says. "Children who have known nothing but exile," and whose mothers beg so for schools because "our children must *not* grow up like animals!" But Miss Greene, in addition to these school matters, tells of Miss Minnie B. Mills's (B.) workrooms, with forty girls steadily at work on embroidery and fine laces, and of the service these women teachers are giving to the School of Religion men who have been sent out of Constantinople and are pursuing their studies, by correspondence, under Mr. Goodsell's supervision; Miss Pinneo (B.) teaches English phonetics and idioms; Miss Marion Savage, whose death is just announced, taught sociology; and Miss Greene herself has been teaching Bible. The men have made themselves helpful in the Sunday schools and services in the villages near Athens.

Miss Annie H. Bradshaw (B.), who came out to Japan back in 1889, has for all these years been located in one station only, Sendai. The gradual disintegration of that station has left her the lone survivor. From the start, nearly, she was a worker for students. Her passport was for residence there as the employee of Mr. Wada, who was the local head of the school. (Neesima was the nominal head, we believe.) She did considerable touring. With the years she developed in physical ills, but bravely stuck to her work even with serious bodily handicaps. She was persistent in her friendships. She had classes for the various schools, helped these classes to organize as Y. M. C. A.'s, and had literally hundreds of former students on her mailing lists. She endeavored to keep track of all the men she once came in contact with. This persistent following up has been a great thing for her friends. Her home she threw open to students continually. They always asked her to talk to them, but because her knowledge of Japanese was faulty she kept in the background, made the classes furnish their own leaders, develop their own programs, and carry the responsibility themselves. This was fine for the boys.

Miss Bradshaw is now retiring from the Japan Mission after a long and fruitful service. Many Japanese men, as well as women, have been led to call her "Mother." Many lives has she helped mold. Deep into the very heart of the Christian community at Sendai and in other parts of Japan has her spirit gone. She can retire with the consciousness of having spent her years in Japan to a good advantage, and we trust that she will now look forward to many years yet in service for Japan, even though her declining days have to be spent in America. Bradshaw, Banzai!

THE CHRONICLE

Sailing for the Field

April 7. From Boston, *via* Liverpool and Lisbon, Rev. W. C. Bell, returning to the Central Africa Mission.

April 17. From New York, *via* Southampton and Trieste, Rev. Alden H. Clark, rejoining the Marathi Mission.

April 28. From New York, *via* Liverpool and Marseilles, Miss Katie Wilcox, returning to the Madura Mission.

Arrivals in this Country

March 17. In New York, Mr. K. Robert Brueckner, of Adams, Natal, South Africa.

March 27. In New York, Rev. and Mrs. Sherwood F. Moran, of Osaka, Japan.

May 1. In New York, Mrs. W. M. Zumbro, of the Madura Mission, India.

May 6. In Boston, Rev. and Mrs. John Bicknell, of Vaddukoddai, Ceylon.

May 9. In New York, Mr. and Mrs. Charles H. Burr and Miss Frances B. Woods, of Ahmednagar, Marathi Mission, India.

May 11. In New York, Rev. Cass Arthur Reed, of International College, Smyrna, on a visit to the United States.

Arrivals on the Field

February 9. In Durban, South Africa, Miss Minnie E. Carter, returning from furlough.

March 16. In Madura, India, Miss Eva M. Swift, returning to the field.

Births

March 18. In Philippopolis, Bulgaria, to Rev. and Mrs. W. C. Cooper, a daughter, Mildred Sylvia.

April 2. In Bilbao, Spain, to Rev. and Mrs. Wayne H. Bowers, a son, John Heyser.

Deaths

April 14, 1923. In Honolulu, of pneumonia, John Thomas Gulick. Mr. Gulick was born March 13, 1832. He was a missionary of the Board in North China, and later was transferred to Japan. He is the son of Peter J. Gulick, missionary of the Board to the Sandwich Islands.

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A Hint from the Field

This letter is written to some of the saintly women who have overlooked the fact that their missionary sisters have for four, five, or six years been shut off from contact with five and ten cent stores. Hair ribbons, garters, notebooks, and stationery will give out after about three years. Even the best handkerchiefs won't last through seven years on the field of India, Africa, or China. Today when my wife wrote me on my tour that two Christmas boxes were coming to us, one from Massachusetts and one from California from thoughtful friends, and her joy thrilled in her letter, I said to myself if only the ladies in the home churches knew these little things there would not be any missionary home without these joyful reminders of the love and care of the home churches.

Very few have been as kindly remembered as we have; and so I write this in grateful recognition of the dolls and books, and pictures and pencils, pins, needles, soap, and candy even, that the postman has delivered to us from "our First Church," and I want to pass it on to other churches to remember your foreign missionary next Christmas.

Perhaps you think they all have such boxes; I happen to know they are pretty rare.

They need not be very expensive to be bearers of real joy and blessing. Start them early; and if they are very heavy you can send them to the Board Rooms, 14 Beacon Street, Boston, to go by freight.

Try it and see what fun it is.

One Grateful Missionary.

THE BOOKSHELF

THREE STUDY-BOOKS ON JAPAN

Creative Forces in Japan. By Galen M. Fisher. New York: Missionary Education Movement of the United States and Canada. Also, West Medford, Mass.: The Central Committee on the United Study of Foreign Missions. Pp. 222, with Appendices and Index. Price, cloth, 75c.; paper, 50c.

No higher missionary authority on things Japanese or on the Christian movement in Japan could have been secured than the author of this book. For over twenty years Mr. Fisher has been in a position of marked leadership in Japan. He has had a unique opportunity of becoming personally acquainted with men and women who are creating new Japan, and with many other creative forces throughout the Empire. Few foreigners know so much about Japan, or have such large faith in the Japanese people. The thousands of Americans who will study this book can be grateful indeed that Mr. Fisher has found it possible to give time and thought to a study book of this nature.

There are six chapters to the book. In the first the author deals with the assets and liabilities of the Japanese people. He helps us feel the strength of Japanese heroes, the mental capacities and characteristics of the Japanese people; some moral qualities, too, not to speak of the physical stamina of the people, their strategic position as a nation, and their limitations in raw materials for the development of their industries.

The second chapter deals with militarism, reaction, and liberalism. There is the break with feudalism and isolation; and the struggle between liberalism and reaction that has taken place for years and is now so acute. Mr. Fisher does not mince matters when he talks about the mischievous dual government that has directed the course of Japan's history. But the chapter particularly is helpful because of the facts that it recites regarding the slow but irresistible democratic advance and the part played in this by Christian leaders. There is the agitation for universal suffrage as one force for further advance. The rising power of the press is another; the unbending of the Mikado also; and last, but by no means least, the beneficent effect of the Washington Conference. The Korean question and the California question also come into this chapter for consideration.

The third chapter is devoted to social problems and Christian solutions. This is packed full of enlightening facts and stimulating thoughts. It touches upon the evolution of the labor movement; the awakening of the tenant farmers; social ills and their remedy; welfare work. It speaks of leaders in this line, including Rev. T. Kagawa, of whom we speak in another column.

Chapter Four brings out religious resources and problems. The author dwells upon the blended strata of Japanese religion, showing how Japanese can be Confucianists, Buddhists, and Shintoists all in one without doing violence to their conscience. The contributions of these three religions to Japan are noted; and the peculiar power of accommodation of Buddhism has especial emphasis. He contrasts Buddhist and Christian teachings, touches upon the modern sects of Buddhism, introducing us to modern Buddhist prophets and guides, and then helps us with stories of Japanese who have come out of Buddhism into the light of Christianity.

In Chapter Five the author emphasizes the epochs and achievements of the Christian movement. This is more or less familiar to us, but we doubt if the material has ever been used in quite so forcible a manner. One feature is especially helpful: the achievements of Christian leaders in the realm of education.

The last chapter lends emphasis to the challenge of today and of tomorrow. We have quoted from this on another page of this issue. Mr. Fisher makes some constructive suggestions regarding the policies required for an adequate meeting of the challenge.

The appendices are well worth the price of the book. There is one for every chapter, giving supplemental material and quotations. There is also a good bibliography of practical value to those who wish to extend their study of "Creative Forces in Japan" with the application of Christianity particularly in mind. An index, worked out as well as most indexes are, is provided.

On the whole, the book, we believe, is well adapted to its purpose—adult study classes. It touches upon the very problems and movements that every American should be familiar with today and at the same time stimulates faith and hope in the Christian movement in Japan. One questions how any one can read the book from cover to cover without being won over completely to the task of helping Christian forces in Japan provide their country with the ideals and power of Jesus Christ.

Japan on the Upward Trail. By William Axling. Foreign Mission study book for senior groups (15 to 18 years) for 1923-24. New York: Missionary Education Movement of the United States and Canada. Price, cloth, 75c.; paper, 50c.

The author's purpose is to present the maturing and sobering Japan of today. He does this for the maturing mind of young America. He has used a wide range of testimony, naturally grouping his facts around real characters. Japanese Christian leaders of power are introduced. They walk and talk with the readers through the eight chapters of the book. Incidentally the author has secured from ten outstanding Christian and non-Christian figures—men known to him personally, whose hearts he believes in—brief, pointed messages interpretative of this newer Japan. Among these are counted: Prince Tokugawa; Admiral Kato, premier of Japan; Ambassador Hanihara; President Sato, of the Hokkaido Imperial University; Baron Sakatani, outstanding national leader; Viscount Shibuzawa, the J. P.

Morgan of Japan; and Professor Anesaki, of the Imperial University.

The book has a flowing if not flowery style, and is quite readable. It should appeal to readers of any class and age, though especially designed for high school boys and girls.

As a man of earnest spirit and unusual achievement, Dr. Axling has been a central figure in missionary circles for many years. He writes as one who has strong convictions born of rare experiences. What he says to young men and women regarding the type of missionary needed in Japan today is worthy of special mention:—

> "Japan still needs missionaries. But any who are eager for the limelight, who have a passion to rule, who are possessed by a sense of race superiority, or who fear the pains of the pioneer's pace, should not apply. Japan needs carefully chosen men and women of the John the Baptist type and temper, such as will be willing to decrease in order that the Japanese Christians may increase in kingdom leadership, who will be willing to act, not as superiors and superintendents, but as friends, colleagues, backers of the Japanese workers; who will supplement the work of the Japanese churches rather than supervise it; who will have the spirit and daring to reach out in the classes and masses still unshepherded. . . . Today the only things that count are ability, culture, genuineness, sincerity, character, consecration, and faith. Tact, simplicity, modesty, and a warm heart will go a long way with a Japanese."

The Woman and the Leaven in Japan. By Charlotte B. DeForest. West Medford, Mass.: The Central Committee on the United Study of Foreign Missions. Pp. 213. Price, cloth, 75c.; paper, 50c. Index.

The author of this book needs no introduction to the Congregationalists of America. We long knew her father and mother, Dr. and Mrs. John Hyde DeForest, of Sendai. We have known Dr. DeForest herself since she took up her missionary work in Japan in 1903. A child of Japan, using the language like a native, and being thrown in with the leaders of Japanese thought and life through her father's home and through her own work as president of Kobe College, she has had a remarkable opportunity of studying women as a leaven in Japan.

We are not familiar enough with educational methods to know just how well this book will adapt itself to programs for meetings and for mission study classes. We question, however, if the book could be improved upon as of special interest to the women of America. It seems particularly well adapted to its purpose. Men, too, will want to read it after they have once discovered it.

The very chapters themselves are significant: (1) *Then and Now:* seventy years of change from the old to the new; incidents showing how the language has been made over; the interior of a Japanese house also; shoes versus clogs; the question about the kimono, as to whether it had better give way to European custom or not; curling tongs and the instinctive dislike that the Japanese women have for the same; blackened teeth; the change in the food that the Japanese eat; chopsticks, forks, and spoons; a change to modern living; the advance of woman toward equality. All these are touched upon in the first chapter and make most interesting reading. (2) *The Japanese Family System.* Such matters as marriage a social obligation; the marriage ceremony of a Japanese girl; the conservative and progressive practices in this; the question of monogamy and divorce and the married woman's status. No one can understand Japan today without knowing the family system. (3) *The Life of a Girl in Modern Japan.* There is her child life. There are facts about her moral code, her manners, and even her dolls; the girls' high schools, native and Christian, and the problems that the girl faces who would be a Christian; these also are given. (4) *Women's Colleges in Japan,* a subject upon which Dr. DeForest is an acknowledged authority. (5) *Fields where Japanese Women Have Succeeded,* such as arts, education, business, medicine, philanthropy, patriotic service.

Then (6) *What Christian Women Are Doing,* such as telling and teaching the gospel, fighting vice, war, and disease, reconstructing and awakening. Here we are introduced to different Christian leaders. One cannot read this chapter without believing that Christianity, though small in numbers, has yet become naturalized in Japan, and is producing that leadership which is the hope of that great empire.

Each chapter has attached to it selections taken from students in Japanese Christian colleges, selections in English written in the course of education, but very significant because revealing so much of the mind and life of the Japanese girl.

BOOKS OF TRAVEL AND STUDY

Memories of Travel. By James Bryce. New York: The Macmillan Company. Pp. 295. Price, $2.50.

The late Lord Bryce's experiences in all parts of the world had great scope and variety. His exceptional powers of observation and his ability to make the reader see what he described were equal to his experiences. The travels herein referred to covered a period of some sixty years and comprised an extraordinary variety of climate, scenery, and vegetation, as well as of human races and institutions. The chapters start with impressions of Iceland in 1872; dwell upon the mountains of Poland and Hungary, the Alps, the land of Palestine, the Isles of the Southern Pacific, the Altai Mountains, and the scenery of North America as he saw it in 1921, "a feature of the country which will continue through all the ages to affect the mind of its inhabitants."

Among other things the author suggests a question fit to be considered at leisure, viz., the influence of scenery on emotion. James Bryce was a great lover of nature. The different scenes of his varied travels must have intensified if they did not create his broad international sympathies.

A Beachcomber in the Orient. By Harry L. Foster. New York: Dodd, Mead & Company. Pp. 395. Price, $3.00.

The author is perhaps known best through his book, "The Adventures of a Tropical Tramp." He set out for the Far East with the intention of traveling

in comfort as a tourist, but missing his steamer in French Indo-China, and losing his clothes and his funds, he was obliged to travel on foot through the jungles of Siam, ride on freight cars through the Malay States, work as a pianist in a Siamese resort for seamen and beachcombers. He lived with human derelicts who drift from port to port; in Borneo, China, Japan, and the Philippines. His story is vividly told. He closes with the words, "The more I saw of the Orient the less I knew about it."

During his journeys, by the way, he overheard an argument between an oldtimer in the East and a missionary, the former saying: "You're doing what you believe to be right, but in teaching hygiene to these Chinks you're helping to keep the Yellow Race on the increase. Those people in the missionary societies at home don't realize that every cent they send to you is a cent devoted toward the eventual extermination of our own great-grandchildren." The author decided, however, that having seen poverty-stricken Chinese in China, it was "difficult to preach such a cold-blooded doctrine against charity."

A Woman Tenderfoot in Egypt. By Grace Thompson Seton. New York: Dodd, Mead & Company. Pp. 266, including appendices. Price, $3.00.

The author, the wife of the famous naturalist, recently had an unusual opportunity of studying first-hand the leading women of Egypt and their organizations in behalf of the political independence and social uplift of Egypt; for example, Madame Zaghlul Pasha, the soul of the independence movement, and Nazli, the present queen of our new sister nation.

For those who feel that America is the last word on women's movements, the reading of a book like this would prove beneficial. Those who wish sidelights upon that soldier statesman, Field Marshal Viscount Allenby, and the problems that he has so wisely faced, will profit from the reading of these chapters. Then it is interesting to follow Mrs. Seton with her party of natives as she takes a long and somewhat thrilling journey into the desert, far off the beaten tourist track.

In the appendices are practical suggestions for those who wish to visit Egypt. The book is well written and well worth reading.

Inca Land. By Hiram Bingham. Boston: Houghton Mifflin Company. Pp. 340. Price, $5.00.

This is an account of expeditions conducted in 1911, 1912, and 1915, under the auspices of Yale University and the National Geographic Society. The *New York Times* called their results "the greatest archæological discovery of the age." We have no means of verifying the statement, yet it is easily believed that Professor Bingham's discovery of the wonderful Inca city of Machu Picchu, on a well-nigh inaccessible peak of the Andes, was a feat of rare importance to students of archæology. Buried beneath a jungle, its site inhabited only by three families of wandering Indians, this great stone city of the Incas was found in an amazing state of preservation, its temples, homes, streets, and burial caves bearing mute evidence of the high civilization of its founders.

The author's observations are based partly on a study of monographs named in the Bibliography of the book and on the writings of former travelers; partly on the maps and notes made by his companions on these four journeys into the interior of Peru; partly on a study of his Peruvian photographs, numbering over eleven thousand negatives; and partly on frequent conferences with his fellow explorers.

He concludes that at Machu Picchu are the ruins of Tampu-Tocco, the birthplace of the first Inca, Manco Ccapac; and also the ruins of a sacred city of the last Incas. In its last state he says: "It became the home and refuge of the Virgins of the Sun, priestesses of the most humane cult of aboriginal America. Here, concealed in a canyon of remarkable grandeur, protected by art and nature, these consecrated women gradually passed away, leaving no known descendants, nor any records other than the masonry walls and artifacts to be described in another volume. Whoever they were, whatever name be finally assigned to this site by future historians, of this I feel sure—that few romances can ever surpass that of the granite citadel on top of the beetling precipices of Machu Picchu, the crown of Inca Land."

Japan in Transition. By Loretta L. Shaw, B.A. New York: George H. Doran Company. Pp. 126. Price, $1.25 net.

The title of this book suggests an interesting study of up-to-date conditions in Japan, and we are not disappointed. The author has depicted the great spiritual conflict through which Japan is passing today and has shown how vital it is that the whole life of Japan be permeated by the spirit of Jesus Christ. Perhaps a change so complete and apparently so successful stands unique in history. Japan seems to be readjusting herself to modern conditions with wonderful transition and smoothness.

It would pay one to read this book. It emphasizes the rise of democracy, new ideals in commerce, the heritage and ideals of the Japanese women, the meeting of the currents of international life, the spirit of Christianity, the methods of Christian work in Japan, and the way of power. The story ends with an account of "a prince of evangelists," who turns out to be our old friend, Paul Kanamori, a man of unstained reputation, an able leader of men and affairs, one whose earnestness and power are beyond question, a great preacher of the Gospel, a soul all aglow with the white heat "which burns away self and lets the light of God shine out to light men on their journey through life to the hereafter."

Christian Stewardship. By Rev. B. T. Kemerer, Field Department, National Council, Episcopal Church. Order from the Bookstore, 281 Fourth Avenue, New York. Price, 25 cents.

An interesting and useful contribution to the vital subject of stewardship is this little study of a hundred pages prepared by the Rev. B. T. Kemerer, corresponding secretary for the Field Department of the National Council of the Episcopal Church.

It is full of the experiences which the author has had in his field work throughout the country, including evidence of some tragic results where stewardship was not practiced, and some beautiful records of cases where it was. There is nothing purely theoretic or dryly academic about the discussion.

The Religion of the Primitives. By Most Rev. Alexander LeRoy. New York: The Macmillan Company. Pp. 330. Price, $2.50.

The author, we judge, was at one time a missionary in Africa along the eastern coast. He began his service in 1877, at a time when by the gate of the Zanzibar coast the mysterious continent was opened, with Livingstone, Speke, Grant, Stanley, *et als.*, as the first explorers. Bagamoyo, as the gate, was an incomparable field of observation, and during the twenty years that the author lived there scarcely a single day passed without bringing him some new element of instruction, "correcting an idea, clearing up a doubt, modifying an hypothesis, furnishing an explanation, verifying a fact, or revealing a new discovery." Many of these observations were found to disagree with the generalizations of well-known authors, "who, with theories to sustain, have perhaps unconsciously too often solicited premature testimony in their favor."

He is quite sure that the primitives have a religion; but when he attempts to discover its origin and determine the position of Christianity in regard to the primitive religion he finds that he must eliminate mythology, superstition and magic, the last being but a conscious counterfeit and decided enemy of religion; also idolatry and fetishism. Primitive religion consists in a recognition of tutelary spirits and a sovereign being, the master of nature and father of men, with moral observances and the practice of prayer, offering, and sacrifice.

The author believes he shows, under the name of naturism, that the worship of visible nature has preceded all others.

The last word is on Christianity in the Presence of Human Religions. The Catholic religion emerges from this inquiry in triumph. The human species in its general make-up is essentially religious and fundamentally Catholic.

METHODS AND PROGRAMS

THE CONTEST METHOD IN TEACHING MISSIONS

By Rev. R. J. Taylor, D.D.

[Editorial Note.—A feature of the 1922 Asilomar Conference of the Missionary Education Movement was the demonstration by Dr. Taylor of his discovery and successful application of the spirit of rivalry and play to the preparation and conduct of mission study classes. This "Contest Method" in the study and teaching of mission study books is perhaps the most valuable contribution to missionary education in recent years. Its use will kindle enthusiasm, quicken and sustain interest, and enlist ever enlarging circles of people in the study of missions. At the request of the Missionary Education Movement through the Asilomar Conference, Dr. Taylor is now giving his splendid idea to all the churches.]

To lead a mission study class is always a great joy and a privilege. To help in the making of world Christians is doubly heartening when leader and class share the joy of mutual achievement.

The mechanics of a study class have much to do in creating and maintaining interest. The class method is the framework around which all thought and activity is organized, directed, and given character. The method is the servant of the class spirit.

The following method has been given a thorough laboratory test in churches, institutes and conferences, with young people and adults, and with different texts, and found to be very satisfactory. With modifications to meet local conditions it may be used to encourage leaders and classes and to increase the interest in the study of missions.

The Contest Method

The Class is divided into two groups. This may be done in several ways; counting off into "odds" and "evens," arbitrary division by the leader, selecting two captains who choose sides.

The Captain has charge of his side and may select one or more to assist him, one of whom will act as the scorekeeper. Each side may choose a special name, yell, banner, etc., and frequently meet between sessions to plan the lesson "attack."

The Class Leader acts as referee.

At least one hour, and, if possible, one hour and a quarter, should be given to *the class session.* If the class is in a School of Missions a shorter time will be sufficient. If a one-hour class it may be divided as follows:—

10 Opening
7 Surprise Number
5 Preliminary Score
3 Announcements and Assignments
30 Lesson Score
5 Closing

The Opening may be conducted by the pastor, class leader, a captain, or by special assignment.

The Surprise Number may be very profitable and intensely interesting. A missionary dressed in native costume may be brought from an adjoining room, or from behind a screen and permitted to tell a story; a native dialogue, missionary skit, a noted visitor.

This provides a splendid use of the element of surprise.

The Preliminary Score will depend upon the size and character of the class and the scope of the study. Emphasis can be made by introducing points of local interest. The captains and the referee will determine the point values. The following is a suggested score:—

Attendance	1
Visitors	5
New Members	10
Dues Paid	10
Subscription to Missionary Paper	25
Subscription to Church Paper	25
Pledge to Local Budget	25
Joining Tithers' Band	25
Text-Book Purchased	10
Reading Pamphlet	10
Poster	10
Map	10
Chart	10
Original Song	10
Original Poem	10
Surprise Number	10
Special Number	10

The Lesson Score. This is the heart of the contest and where the real spirit of friendly rivalry is shown. The captains have charge. The pertinent statement may be limited to three minutes and given by each captain at each class session, or the captains may alternate.

For the question and answer feature the captains will need to make careful preparation. Leaders favor the following plan: If a captain has twenty persons on his side he asks each one to read the lesson assigned, write at least five questions and hand them to him before the class session. He selects from the list a sufficient number of questions to cover the text, prepares right answers, and he is ready for the lesson score. The captains alternate in asking questions. When a captain "throws" a question to the opposing side it is best to get a cumulative answer from many persons than to have one or two do all the answering. Here the referee must be skillful. Point values must be carefully judged to conserve the spirit of fair play. Not all questions and answers can be given full value, and sometimes a vital question calls for a supplemental answer from the referee to be fair to the author.

The original article on some collateral subject, the review and the declamation provide opportunity for the class genius.

The following is a suggested lesson score:—

Pertinent Statement	10
Proper Question	5
Right Answer	5
200-Word Original Article	25
Book or Article Review	25
Declamation	25

Advantages of the Contest Method

It is simple. It enlists the play spirit. Old and young respond to the appeal of rivalry.

Develops leaders and puts a definite task upon each member of the group.

Inspires the students to study and introduces the principle of the recitation.

Prevents discussion from being dominated by one or two.

Gives incentive to original thinking in posters, songs, poems, etc.

Furnishes strong motive for collateral reading.

Encourages a faithful study of the whole text.

Creates a happy group spirit through surprise numbers, songs, etc.

May be used with any text and in any group.

Note—Some of those who have used this method of conducting mission study classes have found it better to eliminate the contest idea from the *study* of the lesson, using the method as it stands in all other respects. This might be one of the modifications to be suggested.

A Missionary Institute in Honolulu

Mrs. Franklin Warner, the president of the W. B. M., who, with her husband, is spending a few months in China, has sent the following graphic account of an institute which they attended *en route* to the Orient:—

"I feel it would be an inspiration and help to those of us who are interested in the Missionary Institute meetings during Lent, which are being tried out in various of our churches, to hear of a chance attendance upon such a meeting far away in the Islands of the Pacific. Our steamer having made its stop of twelve hours at Honolulu on Wednesday, my husband and I were taken for supper to the Congregational Church where the next to the last of six Mission Institute meetings was to be held. An opportunity was given me at five o'clock to meet some of the women of the church, and at six we went in to the supper. These meetings were begun under the leadership of the women of the church with considerable doubt as to their success, but at the first supper the numbers so far went beyond the greatest hopes of the women as to make its success rather embarrassing. From then on there has been a steady growth in the attendance until we sat down on the night of our visit with the tables set for 230, and only a very few empty places scattered through the room. The work of the supper is assumed each week by a different group of women, and an inheritance of New England cookery, no doubt, was responsible for the most delicious fish chowder I ever ate falling to us as our share at this supper. I felt wisdom was shown by the women in making the menu of chowder, coffee, and cake, 'with trimmings,' so simple and so good.

"All classes have been studying the study book on India, and the first thing after supper has been a quickly run through collection of slides brought from India by Mr. Taylor, a Y. M. C. A. man now stationed in Honolulu. After the short talk and the pictures, the classes go off for more intensive study. A men's class, a young women's class and an older women's class, and a young people's class. I was

given the chance to talk to the combined group of both classes of women for the three-quarters of an hour set aside for the study book, and was faced by not less than a hundred women filled with enthusiasm and interest, to whom it was the greatest pleasure to tell stories of travel in India. Mr. Warner spoke to the men's class during the same period.

"At the close of the study period we adjourned, as was the regular order of the Institute, into the auditorium of the church for a period of worship and Bible study. Imagine, if you can, the prayer meeting in the middle of the week, in a church of a thousand members, where the main church auditorium is filled to overflowing with men and women eager to join in at that time of spiritual refreshment. But that was what we saw in Honolulu. And one of the women told me of having overheard one woman saying to another as they neared the building, 'Hurry, or we may not get a seat.'

"As we came away and went back to take our steamer I found myself wondering if we could persuade the people of Honolulu to send some missionaries to New England."

FINDING TIME FOR MISSIONS IN THE CHURCH SCHOOL

By Mary Lamberton (I.)

The most frequent excuse offered for failure to include definite missionary education in the church school program is "lack of time."

Again and again we hear: "Our children's lives are *so* full of 'a number of things' that we can't bear to crowd them more." Or "Our program is crowded as it is." This is partly because too often missionary instruction is considered apart from and not as a vital part of religious education.

Let's start, then, with a teachable missionary committee. Ralph Diffendorfer's "Missionary Education in Home and School" will give an abundance of plans for every department, with detailed suggestions for working out those plans.

Frederica Beard's "Graded Missionary Instruction in the Church School" and Gilbert Loveland's "Training World Christians" are smaller books but give just as helpful plans for the development of sympathetic world friendships in connection with church school lessons. All of these may be used in connection with the "Chart Plan."

Sometimes we must practice substitution instead of addition. The opening exercise period may give time for a five-minute missionary story each Sunday related to the lesson. One teacher says she knows each lesson has a missionary message if only some one would make it her duty to think it out, and she is going to be that one.

We have at hand an ever increasing number of missionary story books. Margaret Applegarth's "Lamplighters Across the Sea," "Friday's Footprints," "Primary and Junior Mission Stories," "India Inklings," and "Next Door Neighbors" tell in simple, fascinating word pictures of the members of God's family at home and abroad.

Such a verse as "Give to every man that asketh of thee; and of him that taketh away thy goods, ask them not again," will be impressed and remembered if the story of the black people's understanding of it from "Lamplighters Across the Sea" is told in connection. The One Hundred Twenty-first Psalm should always suggest Livingstone, as it was read when he was leaving home to go to Africa.

Jean MacKenzie's "African Adventurers" would thrill any young hero worshiper, as the great life story of Livingstone is told from the lips of a young African lad.

What could be better than to satisfy the insatiable appetite for reading in the ages of eight to twelve or thirteen, with some of the interesting missionary biographies and tales of adventure? A boy or girl rarely misses learning in day school of the heroes who have helped develop our own country's history. Can we not avoid duplication of these stories and at the same time show him into the "hall of heroes" of Christian history?

Jeanne Serrell's "Tales of Great Missionaries," Miss Johnston's "Fifty Missionary Heroes," and Basil Matthews' "The Book of Missionary Heroes" are all fine portrayals of deeds of courage and devotion.

Any boy who has helped John G. Paton dig his well on the island of Anawa, or gone with Livingstone into the jungles of Africa, or with Judson into the Burmese prison, will realize the source of their strength and not need to be told the meaning of the "Lo, I am with you alway."

In some places a definite amount is appropriated by the church for the purchase of a missionary library. Sometimes the Woman's Auxiliary gives the money, realizing that unless new workers are being trained to fill places of leadership, it is not doing its full duty.

Subscriptions to *Everyland* and *Here and There Stories* are given as awards for perfect attendance in some schools, and single copies of *Here and There Stories* are used for reading contests.

In many Primary departments, Copping's picture, "The Hope of the World," tells a silent story each Sunday, after the stories from "They Love Him Too" have made the children know their far-away friends who are in the picture. Mounted pictures from the India, China, Africa, Near East, and "Homes Around the World Picture Story Series," also find a place on the walls of Primary department rooms. (Be sure also to get particular suggestions for Primary and Junior charts from the Congregational Missionary Education Department, 14 Beacon Street, Boston, Mass.)

Where week-day sessions are possible, the "First and Second Mayflower Program Books" and "The Junior Citizen" are proving most valuable to busy leaders because of the detailed plans for games, songs, stories, and handwork.

The Pilgrim Elementary Teacher and *The Church School* are also invaluable aids in the great task of broadcasting missions, because of the many fine articles, stories, and plays along that line.

A SCHOOL OF MISSIONS

By Francis Alden Poole, D.D.
South Weymouth, Mass.

There are several forms which a school of missions may take. The one that I have twice tried, if not the best, is one that works successfully in almost the superlative degree.

I have found it difficult to determine in my own mind just what it is that makes this particular sort of school so successful and withal so delightful. Probably it is the happy combination of several features.

Our school was held last autumn on six successive Sunday evenings. There are obvious advantages in using Sunday as the school day. There were four classes: Adult Foreign Missions, Adult Home Missions, Senior Young People, Junior Young People, Primary. An enrollment fee of 25 cents paid three-fourths of the expenses of the school.

The schedule for each session was this:—

5.45 P.M. Informal Lunch and Social Fellowship.
6.15 P.M. Assembly and Devotional Service.
6.30 P.M. Class Sessions.
7.05 P.M. Assembly, Announcements, Special Features as prepared by the Committee.
Closing at 7.30.

Apart from the class sessions in which the main object of the school was sought, I would stress these elements as important:—

1. The committees which make preparation for the school. Ours were large in membership and appointed several months before the school opened. With many engaged in committee work, a considerable number of interested persons is assured and their interest communicates to others. We had approximately these numbers on the following committees: Faculty and Courses of Study, 7; Special Features, 15; Publicity, 5; Devotional, 6; Enrollment, 20; Lunch, 20. The names of the committees indicate their functions.

2. The opening half hour for informal lunch and social fellowship we tried to put on a high plane. The pastor, who was principal of the school, asked the people to coöperate in this. He reminded them of the large place the social meal occupied in the early church; of the fact that the Lord's Supper was instituted while Jesus and his disciples were partaking of a social meal. "And as they were eating, Jesus took bread and blessed it;" again, that on another significant occasion, "He was known of them in breaking of bread." The people were assured that if they came to this half hour in the spirit of true Christian fellowship, they might expect the Spiritual Christ to be in the midst and to be again revealed "in the breaking of bread." The pronounced heartiness and uplift of this period seemed to indicate that so indeed it proved.

3. Much variety obtained in the Devotional Service. It occupied only fifteen minutes, every minute vital. For example, one service showed an impressive contrast of youth and age. One of the boys of the Junior Class read the 67th Psalm for the Scripture lesson. In a few well-chosen sentences he described the character and purpose of the Psalm. Then an aged minister, fifty years in active service, now an esteemed member of our congregation, offered prayer.

Following the devotional period the members went to their several classes, each class having a separate room.

4. At the close of the class session of thirty-five minutes the school reassembled for the final exercise, the special feature as provided by the committee. Usually this was of the nature of a simple missionary pageant, the participants in appropriate costume. "Hanging the Sign" and "Facing Our Unfinished Task" were among those given. "A Missionary Musicale" was another special feature.

As one reflects on the school and tries to fix on some specific results, these seem worthy of mention:—

1. The gratifying attendance. In a church of 400 members the enrollment was 262. The smallest attendance was 204; the largest, 219. Many who had never before given any serious attention to missions were present at every session.

2. The development of missionary interest in a much larger constituency. The word, "missions," has lost for the members of this school any indifferent or repellent aspect. It is now a term of attractiveness and dignity. Although no attempt was made during the school to relate it directly to the Every-Member Canvass which came several weeks later, this canvass showed the effect in new and increased subscriptions to the cause.

3. From the close contact with Dr. W. E. Strong and Rev. John J. Walker, who taught the Adult Foreign and Home classes respectively, there was a kind of humanizing and personalizing of the great enterprise, the development of a sense of nearness to it in place of the remote thing it had seemed to many, and coupled with this a feeling of fellowship and accord with the missionary personality.

4. Perhaps the outstanding thing to all who attended, as we look back upon it, was the pronounced happiness and the genuine enthusiasm. Every one felt this as something irresistible at the time. Each session was permeated with a spirit of happiness. Smiles were everywhere; the atmosphere was charged with goodwill. The enthusiasm which found vent in several concrete expressions at the last session had been gathering and augmenting all through the preceding weeks. Seldom have I known such a happy company, and the occasion was the study of Missions in a School! It was not without significance that a missionary who spoke from our pulpit on a stormy Sunday some weeks ago complimented the pastor on the fine spirit which seemed to pervade the church. He declared it to be exceptional. Was it the missionary spirit, and therefore did he feel at home? I believe it was, and is.

At the last session of the school, 219 members present, it was voted unanimously to have another school next autumn.

OUR COLLEGE STUDENTS IN THE FAR EAST

FOR ADULTS

By Daisy Colman (I.)

PROGRAM 9—TRAINING LEADERS

Scripture Selection. Proverbs 3: 13–18.

Song. "Publish Glad Tidings."

Prayer. For the students and teachers in Yenching College, China, and in Kobe College, Japan.

Women's Colleges in the Orient. A brief report. *Missionary Review of the World,* April, 1923. *Missionary Herald,* March, 1923.

Woman's Progress in Japan; Christian Education of Chinese Women. Two three-minute word pictures. Leaflets, 3 cents each.

Yenching's Answer to China's Needs. Booklet, "Yenching College," 5 cents.

Kobe College. A quiz. Booklet, "Facts More Convincing than Arguments," 5 cents.

A Girl of New Japan. Missionary Herald, January, 1923.

News from Yenching. Leaflet, "Yenching College News-Letter."

Class Song. Missionary Herald, February, 1923.

Close with prayers for our missionaries in Yenching: Luella Miner, Jessie E. Payne, Anna M. Lane, Grace Boynton; in Kobe: Charlotte B. DeForest, Susan A. Searle, L.H.D., Mary E. Stowe, Grace H. Stowe, Edith E. Husted, Sarah M. Field, Eleanor L. Burnett, Isabelle McCausland, G. Louise Wrockloff, Stella M. Graves, Mabel L. Field. Leaflets, 2 cents each.

Additional Material. Missionary Review of the World, April, 1923; *Missionary Herald,* February and March, 1923; leaflets, "Our Neighbor on the West," "Kobe College News-Letter," "Kobe College a Social Force."

CHRYSANTHEMUM

By Frances K. Bement

STORY FOR YOUNG FOLKS

Twenty cents apiece! No, cheaper—twenty cents less than nothing. We pay you twenty cents for taking it. What is it? Only a little baby girl. Yes, there is the man with two baskets and three baby girls in each one. Whether the parents were poor and couldn't support another child, or whether they had enough girls and wanted to use all they had for their boys, or whatever the reason, they were willing to give this ragged, dirty beggarman twenty cents to carry their little baby girl away to—where?—they did not know and they did not care.

It would take time to bury these little baby girls, and the beggar found that the convent would give him another twenty cents apiece; so day after day you could see this man with six baby girls going to their new home.

But, how many of them lived! When I visited the convent a few days ago, there were perhaps thirty little, tiny babies, and I saw none that I thought would live, and then there seemed to be none older until those that were perhaps five years old. I asked the doctor's wife who took me how many lived of those that were brought, and she said with tears in her eyes, "Less than one in ten."

Now this is at Foochow and suburbs, but in Shaowu the people are—shall I say—a little more human. They try to put their baby into a home where one is wanted and sometimes it proves that they have done the very best thing for the child. Sometimes the girls are kept by their parents, even irresponsible parents, until they are ten or twelve years old, as Chrysanthemum was. Her father was an opium smoker and must have money. Here was a *bad* man who was willing to give twenty dollars for her, but she was a bright girl, and, by the grace of God, there was a *good* man who was willing to advance the twenty dollars and save her.

Because Chrysanthemum was a bright girl and had made good in our little day school, she was taken into the boarding school at Shaowu, and, after a year in this school, an orphan boy who had also been helped and taught decided that she was worthy of seven years of labor and that he would pay what he could earn beyond his own living that she might be his bride when she had finished school. He was not earning very much, but year after year he saw that she had money for one cotton dress and perhaps two pairs of cheap, cloth shoes; the plainest, coarsest underwear, a little money for books—yes, and for the two thank-offerings because, however poor a girl is, her first item would be a gift as a thank-offering to help some other girl poorer than herself.

The years go by quickly. Chrysanthemum is a bride. You'll never know how proud her husband was when he saw her begin to teach the sixty girls in the school across the way. You'll never know with what pains he made with his own hands the bed and planned every article of furniture, even to a little shelf above the wash-tub stand to put the soap on.

Of course, she must have everything when she entered her new home, for he was only a working boy, and most girls who have finished school marry scholars, and she must never regret her marriage with an unlearned man. But he is of more value to the world than many scholars, as there is scarcely a home in that large city which does not depend upon him for its water supply with his ingenious bamboo water system.

Every child that can get near the church or school wants to sit as near Chrysanthemum as she can, she wants to play with her, she wants to talk to her. Chrysanthemum has won the hearts of every one about her, so far as I can see, and she is making good. A new, happy, clean, pure, Christian home is started, the kind we like to see.—*From Shaowu Bulletin, September, 1922.*

THE BEGINNING OF CO-EDUCATION
Boys and girls from a Chinese kindergarten

THE HOME BASE

The American Board

"Be Ye Steadfast!"

The grave situation confronting the American Board has prompted a careful study of the Foreign Missionary giving in 1922 of the Associations and State Conferences of the Middle District. The figures—doubtless fairly representative of other sections of the country also—are startling. They reveal the distressing uncertainty in receipts that plays constant havoc with the most carefully built budgets. We present summaries worked out for three leading states.

Connecticut

Of the fifteen Associations of Connecticut, four increased their gifts to the Board during 1922 by a total of $3,089. But this gain was wiped out when the other eleven Associations decreased their gifts to the Board by $11,270, making a net loss of $8,181. Eliminating the thirty-five churches that gave nothing at all to the apportionment, had the 154 Connecticut churches that dropped back in their giving to the Board simply held their section of the line steady, this, with the increases from the 118 churches that went forward, would have given the Board from this State of steady habits $14,359 more income than it received in 1921.

Ohio

In Ohio three Associations in their gifts to the Board made a gain during 1922 of $1,968. The other nine Associations, however, fell off $5,094—a net loss of $4,126. Of the Ohio churches *89* gave nothing to the Board, *56* advanced, and *101* retreated. A steady line here again would have put the Board ahead $7,062.

New York

In the Empire State *2* Associations showed a gain of $271 for the Board. But *8* Associations slipped back $15,296—a net loss here of $15,025. Again an unswerving line of churches would have brought the Board a balance to the good of $15,567. Seventy-seven churches made no gift to the Board, 137 lost ground, and 109 advanced.

The giving to the Woman's Boards, church by church, which (as perhaps all do not know), goes for an entirely separate work on a distinct budget of their own, also shows a somewhat similar unsteadiness, though the results are better. In Connecticut the net loss was $3,567. In New York, however, there was a net gain of *$1,206*, and in Ohio of $2,296—the only gains for Foreign Missions over against a total slump of *$30,899* in these three states.

This situation is the more difficult to explain since there was no corresponding proportional shrinkage in the receipts on the total apportionment—for in their total giving to the Boards Connecticut fell only $1,400, and Ohio $3,700 below the record of last year, while New York, with an apparent gain of $25,000, made an actual gain of about $15,000.

Here are some interesting supplemental facts that bear closely on the whole problem: Churches that met their total denominational apportionment for 1922 were 18 in Connecticut, 4 in Ohio, and 21 in New York. Churches reporting to Dr. Gates of the Missionary Education Department as pursuing definite missionary study in Sunday schools, special classes, or schools of missions, were in Connecticut, 63; in Ohio, 37; in New York, 65. Into one-half of the 1,200 churches in this district the *Missionary Herald* does not go. It would go, would it not, into every one of them with a good substantial list if the pastors and missionary women of those churches would so decide? They could render thus an invaluable service to the cause of World-Wide Evangelism.

One hundred and thirty churches in Connecticut were reported as taking some kind of an Every-Member Canvass, and 100 in New York. (Figures are unobtainable for Ohio.) It would seem, therefore, that less than fifty per cent of our churches, in spite of all the emphasis laid on this effective method, have as yet adopted the Every-Member Canvass. This, of course, must contribute a large element of instability to our missionary giving.

It goes without saying that there is nothing in all this that is intended as a reflection on the generosity and loyalty of the states mentioned. Connecticut, New York, and Ohio stand in the front rank of the friends of the Board as well as of all our missionary work. They happened to be the three states first studied, and it will be generally admitted that they form as fair a cross section of our Congregational constituency as can be found. That the situation they reveal is typical of the situation across the nation is doubtless true, since the Congregational churches fell off in their gifts to the Board during its last fiscal year $183,000—a sum equal to the debt by which it is now burdened. This fact shows also with what caution and good judgment the Board's work is planned, for had this particular sag in our foreign missionary giving not occurred (which from all reports and forecasts of a year ago was nowhere anticipated), the Board would not only have kept within its income, but would have wiped out all its debt and closed the year with a clean balance sheet.

A review like this shows how rapidly many small defections can mount up into disaster, how important such matters as percentages may become, and how

essential for the support of a great world task is the Apostle's injunction: "Be ye steadfast, unmovable, always abounding in the work of the Lord!"

Now What Shall the Board Do?

On the basis of the previous year's giving, the Prudential Committee of the Board planned its work last fall on a budget so drastically reduced that it covers only forty per cent of the amount asked by its missionaries. It was then announced that whether the Board should advance or retreat would largely be determined by the measure of support from the churches that the year should disclose. In the face of this, to see fifty to seventy per cent of our churches seriously sagging in their giving to the Board is most disconcerting. Certain it is that if the Board does not hear some strong word of assurance as to the future, there is nothing in such a retrograde movement to inspire it to lay aside the knife. No Congregationalist, nor Church, nor Association, nor Conference of Congregationalists wants to see this work slashed.

What Can We Do?

As Members, Churches, and Associations we can send the Board some prompt word of cheer. We can by a pull all together begin to take the sag out of this line. We can set ourselves by concerted effort to raise the full apportionment and to secure an equitable distribution of our gifts according to the percentages recommended by our Commission on Missions in order that the unhappy fluctuations in receipts so often experienced by our Missionary Boards may be as far as possible overcome.

Infectious Examples

If the enthusiastic testimonials of our friends are to be trusted the *Missionary Herald* has become one of the most attractive and popular missionary magazines of America. Subscriptions are steadily pouring in. They have already jumped since January 1st from *7,000* to *25,000*. Here are two recent and typical reports that we wish might start a still more widespread infection:—

Rev. A. H. Cooke, pastor of our Bay Shore Church in the New York City Suburban District, a church in which apparently we had no subscribers, placed the matter of a canvass for the *Herald* in the hands of their energetic women, and with almost incredible ease a church roll of fifteen subscribers was secured. From Rev. Abram Jones, of Bangor, Pa., also comes a similar record of nineteen new subscribers in a church of a hundred members, who from now on cannot help but become devoted friends of the Board.

Our pastors frequently complain that missionary intelligence does not reach their people. Is not this one of the best solutions of that problem? The possibilities in the direction of missionary culture, missionary interest, and missionary efficiency wrapped up in the monthly reading of such a widely instructive and beautifully illustrated magazine are so great that they tax our imaginations. Pastors and officers of the 2,500 Congregational churches where the *Herald* never goes! This is the kind of infection that enlarges and strengthens life. Cannot you help your church catch it? And when you send in your list be sure to let us know what church it comes from.

Woman's Board of Missions

The Summer Schools for Missionary Education

Year by year the number of these summer schools and conferences increases. It is possible at this time to list only a part of those to be held in this section of the country. These schools are under three different managements—the Y. W. C. A. Student Conferences, such as those at Camp Maqua, Maine; Blue Ridge, N. C.; and Silver Bay, N. Y. The Woman's Board of Missions will send representatives to two of these. Miss Mabel E. Emerson will be at Camp Maqua, June 19-29, to have personal interviews with Congregational girls and to take charge of the Congregational rally, besides assisting in any other way desired by the Y. W. C. A. management. Miss Eleanor Foster, of Troy, N. Y., recently returned from Ahmednagar, India, will do the same service for us at Silver Bay from June 22 to July 2.

There are also the conferences held by the Missionary Education Movement. A definite program for training leaders of Missionary Education for the various church groups is offered, with a plan of credit courses to continue for three years, at the end of which course a certificate of training in missionary education will be granted. Folders giving full details may be had on application to G. Q. LeSourd, 150 Fifth Avenue, New York City. In our territory there are three of these conferences, with others in the Middle West and on the Pacific Coast. The Silver Bay Conference dates are July 3-13, and here we are represented by Miss Ruth Isabel Seabury, who will teach a Methods Class for leaders of the 'teen-age group. The Methods Hour for senior leaders will be led by Mrs. E. H. Silverthorn, chairman of the committee on Methods of the Federation of Woman's Boards. The faculty for this conference contains well-known names from many denominations, and the text-books for Home and Foreign Missions for 1923-1924 will be taught by experts. It is urgent that the older women of New York and Vermont make an especial effort this year to go to Silver Bay July 3-13.

Then, in the third class, are the distinctly Women's Foreign Missionary Conferences. Of these there are two in the eastern states—Northfield, the pioneer in this kind of missionary education, will occur July 13-20. The program is most inviting, and those wishing to secure accommodations should write at once to the Northfield Summer Conference, East Northfield, Mass. The W. B. M. will have as its representatives at Northfield: Mrs. Franklin H. Warner, who will give an address on her recent ex-

periences in the Far East; Miss Kyle, who will conduct a program for Christian literature at the session Saturday evening, July 14; also Miss Seabury and Miss Kelsey in charge of Camp Aloha. Mrs. Alden Clark will act as Camp Mother, and Dr. Lora G. Dyer, of Foochow, will be the conference physician. It is expected that Miss Mary McClure, of Shansi, the Christian Endeavor missionary, will arrive in this country just in time to attend this conference. The senior text-book, "Creative Forces in Japan," will be taught by Miss Gertrude Schultz, a member of the Central Committee on the United Study of Foreign Missions. Miss DeForest's book, "The Woman and the Leaven," will be taught by Miss Mary Noble; Miss Mary Peacock, of Philadelphia, will conduct the Normal Classes; Mrs. Milton Fish, of California, will be in charge of the Methods Hour in the Auditorium.

The Interdenominational Conference of Missions at Chambersburg, Pa., is really an outgrowth of the Northfield Summer School. The Home and Foreign missionary interests are both presented at this conference. Among the leaders listed for 1923 are Mrs. E. C. Cronk, Mrs. Wallace Radcliffe, Miss Gertrude Schultz, Miss Caroline Palmer, Mrs. D. E. Waid, Mrs. R. S. M. Emrich, Miss Harriet Taylor, and Dr. Robert Speer. The conference will be held from June 28 to July 6. Applications for rooms and requests for information concerning rates should be addressed to G. H. Bartle, Wilson College, Chambersburg, Pa.

Aloha Camp

In connection with, and as one of the features of, the Women's Foreign Mission Conference at Northfield, the Woman's Board of Missions will this year maintain, as in the past several years, its camp for girls between the ages of sixteen and twenty-five—Aloha Camp known and loved by a host of girls who have shared its fun and inspiration. There, from July 13th to 21st, 150 girls will enjoy the inspiration of the beautiful place and the fellowship and fun that comes naturally with a camp of girls of these ages and the practical help for their Christian life and church activities afforded by the splendid courses offered by the Conference and special meetings planned for their own group. Aloha receives far more applications and inquiries than can be cared for in this possible 150 registrations, so that it has become necessary to allow only four delegates from any one church. No church, however, can do better in giving its girls a broader vision and wider horizon than to help them get the opportunities of this conference at the small cost involved. The Camp is well chaperoned, and is under the leadership of the Young People's Secretary of the Woman's Board.

For information write to the Young People's Department of the Woman's Board, 14 Beacon Street, Boston, Mass.

As to Turkey

Because of the deportation, death, and imprisonment of the Christian population of Asia Minor, our missionary work in Turkey is in a state of confusion and overturning in many places. Even the orphans are rapidly being deported. Many of our missionaries are engaged in giving relief or in doing more constructive work at refugee centers, such as Aleppo, Beirut, Erivan, Mersine, Athens, and Salonica. Others are still at their posts in the interior, waiting for the next step. Our buildings are almost wholly intact. In some places, such as at Aintab, work for Turks is already going on, the medical clinic being larger now than for some years. At Constantinople, our two schools, the Scutari Boarding School for Girls and the Gedik Pasha School for Boys and Girls, are proceeding with work as usual. In general the Turkey missionaries refuse to come home and are laying plans for future work among Moslems.

The Ahmednagar Bible Training School for Women

Miss Gertrude Harris (B.), the principal of this school, has been in America on sick leave. In her absence Mrs. R. A. Hume has conducted the school with great pains. Miss Gozarabai V. Gaikwad, who studied in the Isabella Thoburn College, has been a capable and helpful associate instructor. There have been eleven students. On April 4 four young women finished a three years' course and received diplomas. Three of these were married women who lived at home and who out of a keen desire to study and better to qualify themselves for Christian service, regularly attended all the exercises without receiving any scholarship. These graduates made excellent addresses on: (1) "What I have studied here and what I have gained from such study." (2) "The religious training of little children." (3) "Jeremiah"; and (4) "How the Lord Jesus helps us to live aright." With their diplomas they received Bible dictionaries and Bibles. Dr. R. A. Hume made the closing address. It is hoped that this important school will be enlarged and become a Union Bible Training School for several missions.

Appreciative Parents Make Known Their Hopes for Future Blessings

Miss Olive A. Hoyt, of our Girls' School at Matsuyama, recently received the following note from a grateful father whose daughters are her pupils:—

Kami-karakawa, Iyo-gun,
March 3, 1923.

My dear Miss Hoyt:—

I thank you for your great exertions in education both mentally and morally my daughter, Chiyo Kageura, year student of your school. It is with great pleasure that I am now sending my another daughter, Midori Kageura, to your school, and if she should be admitted I hope you will bring her a realization of her relationship to her Heavenly Father as you are trying to each girl.

Yours faithfully,

FUJIZO KAGEURA.

Woman's Board of Missions of the Interior

PUT THESE DATES IN YOUR NOTE-BOOK

Yearly Thank-Offering Meeting

Friday, September 21, at 10 o'clock, in the Assembly Room, 13th Floor, 19 South La Salle Street, Chicago

Fifty-Fifth Annual Meeting

October 30–November 1, First Central Church, Omaha, Neb

SUMMER CONFERENCES

Congregational Young People's Conferences

Colorado, Colorado Springs, June 16-24; Mrs. Lydia Lord Davis.

Minnesota, Northfield, June 19-26; Miss Augusta de la Porte.

North Dakota, Valley City, June 23-30; Miss Daisy Colman.

Ohio, Lakeside, July 9-15; Miss Daisy Colman.

South Dakota, Waubay, July 16-22; Miss Augusta de la Porte.

South Dakota, Yankton, July 23-29, Miss Augusta de la Porte.

South Dakota, Placerville, August 1-8; Miss Augusta de la Porte.

Missionary Education Movement Conference

Wisconsin, Lake Geneva, July 27–August 5; Miss Daisy Colman, Miss Mary D. Uline.

Central Student Young Women's Christian Association Conference

Wisconsin, Lake Geneva, August 17-27; Miss Augusta de la Porte, Miss Mary D. Uline.

THE THANK-OFFERING SECRETARY'S LETTER

Dear women of mine:—

The Thank-Offering and Kobe are ever in my mind, as you may imagine, especially since I have just been attending some rallies in Ohio, where we have been working for our Kobe quota. I may have told you that Ohio's part is $25,000, $10,000 of which we hope to raise in three years by Thank-Offerings. We are working now to get our fifty captains, each to be responsible for $300, to be paid by October 1, 1925.

At the end of our Kobe luncheon in Cleveland, January 5, we had one-half our number, twenty-five. Since then we have been having rallies in the state, one in each Association, an all-day meeting, talking about Kobe and the regular work as well; and before you read this all of our fifty captains will be "commissioned." Isn't that fine?

The women are most happy in the joy of it all, and I feel that not only will we have the full fifteen thousand for Kobe, but our apportionment will gain rather than lose by this new stimulus.

The money is coming in in a remarkable way, and one of our workers says: "It is not at all difficult to raise the three hundred dollars each; it seems to just come with the telling about it."

The drive for the Oriental Women's Colleges has brought into the minds of men and women the importance of colleges in the Orient, and has made many a one see the imperative necessity, both internationally and spiritually, of trained leaders.

You will be glad also to know what Kansas is doing. At a luncheon held at the home of the State Corresponding Secretary, one speaker presented the needs of Kobe; another, the Ohio and Iowa plans; a third, the plans for Kansas; after which ten women over the state were selected to find each ten others, and each to be responsible for forty-five dollars.

What is your state doing, or what will it do? I mean, aside from the Thank-Offerings?

Everywhere I go, I find that the Thank-Offering "over and above" is getting to be more and more the "style," and only in case of absolute necessity are women any longer willing to use it to make up the apportionment. Are you not glad that it is so?

Last year our Thank-Offerings were $24,000—but oh, how much of it went into the apportionment! Can we possibly double it this year, making it $50,000? and could we—oh, could we—have the joy of having it all over and above, and all for Kobe College?

"Call upon Me and I will answer thee, and show thee great and mighty things that thou knowest not." "I came that they may have life, and may have it abundantly."

SLOGANS: "A *Herald* in every home;" "A Thank-Offering Box in each home, with many gifts from each member."

HYMN: "Hasten, Lord, the glorious time."

Yours for Victory,

LYDIA LORD DAVIS.

BRANCH MEETINGS BRING ENCOURAGEMENT

As the May number went to press too early for reports of the April meetings, and as they will be "old stuff" by June, we are not attempting to give complete accounts of them. The Illinois meeting, held in Rockford, April 11 to 13, is fully reported in the *Pilgrim Outlook* for May. Especially notable features were the wonderful devotional services led by Mrs. Lydia Lord Davis, the visit to Rockford College, Miss Emily Bissell's talk on "Hindu Religion in Every-Day Life," and the evening addresses by Rev. William F. English and Rev. Marion F. Hall, the latter showing his beautiful stereopticon slides by a Japanese artist. "Best Things in My Association," three-minute reports by the Association presidents, were very effective.

The Missouri meeting was held on the same dates, at Webster Groves. President Nadal, of Drury College, led the devotional services most inspiringly, and Mrs. Katherine V. Gates and Miss Mary D. Uline ably represented the W. B. M. I. The secretary, Mrs. Leslie Post, gave her report in the form of a series of very clever impersonations of the various Association officers. The Crusaders presented a fine children's program.

Wisconsin met in LaCrosse, April 17 to 19. Miss Bissell's fine address, the Kobe Fellowship Supper,

and the Children's Room, where an exhibit of children's work was continuously on view, were among the high spots.

Full reports have not come from Minnesota (Little Falls, May 1 to 3), but we hear that wonderfully inspiring addresses were given by Mrs. Lydia Lord Davis and by Mrs. Emil Lindstrom, formerly of India. Mr. Lindstrom, you will remember, was a splendid young American Board missionary who died suddenly about a year ago. Mrs. Lindstrom has been giving herself to field work in her own state of Minnesota.

At all the meetings, the executive sessions or officers' conferences were well attended and most profitable. Everywhere the Branch and Association officers are getting under their jobs with a power and enthusiasm that promise great things for our work.

Changes at 19 South LaSalle

When the air is cleared of plaster dust and the noise of hammering and truck wheels is stilled, and when secretaries' desks cease from their homeless wanderings, we fondly believe that this thirteenth floor at 19 South LaSalle Street will be a Congregational Headquarters worth looking at.

You will step off the elevator into the Pilgrim Press bookstore. Along the corridor you will find the various societies lined up. In one wing will be the attractive little assembly room, seating about one hundred, and serving for the weekly meetings of the W. B. M. I. and the similar purposes of other Congregational bodies.

At the end of the hall, as a brilliant climax, will be the revised and enlarged quarters of the W. B. M. I. For some years our rooms have been overcrowded and not altogether convenient. Now, with some rearrangement of our old space and the addition of a little more, we shall be ready for the most efficient possible work. Come and see us!

Stereopticon Slides Popular

The set of stereopticon slides, representing the work of this Board, which Mrs. Lee presented at the annual meeting in October, 1921, has been in practically constant use ever since. It has just been thoroughly revised and brought up to date, and is now touring Colorado. Speak quickly if you want it this summer or fall.

The set consists of ninety-five beautifully colored slides, with full description, and takes about forty-five minutes to present. One minister of wide experience says that it is the finest set of missionary slides he ever saw; another writes, "We are enthusiastic about the pictures—full of inspiration and human interest."

No rental charge is made, but the following conditions must be observed:—

Express charges to be paid both ways.

Loss from breakage or other causes must be made good.

The whole set must be sent together, though the user, of course, is free to make a selection after they arrive.

Request should reach the Rooms at least a week before the date when the set is to be used; it will be forwarded at once, and is not to be retained beyond that date.

After use, slides must be carefully packed and returned without delay, as others may be waiting for them.

Write to Miss Dorothy R. Swift, 19 South LaSalle Street, Room 1315, Chicago.

LITTLE LOAVES

By Clara Little Simpson

(Editorial Secretary, Ohio Branch, W. B. M. I.)

Oh, green are the hills of Galilee,
And blue of hills is bending down
Where the Master sees the multitude
Spent and hungered and far from town.

Must He send them empty at last away,
Back to their homes at the close of day?

Nay—here is a lad and the food he brought,
Just a handful of fish and some bits of bread—
Only these, yet all were fed
When the Master took them and blessed and gave.

Who knows how the miracle was wrought?
Was it creation's very fact,
Making new bread where was none before?
If such were the need, so God might act.
Or was it just taking each little store,
Bidding each share—or less or more—
Till with His blessing they all were fed?

Oh, not alone in Galilee,
With its wide green hills and its sky of blue,
Must the hungry multitude be fed
With broken loaves and fishes few.

A superhuman task gives He:
Take the bread of life to a world that waits,
A world that is old and sore and worn,
A world that is weary and over-borne,
A world that bleeds with its wars and hates.

Oh, task too big for you and me,
With only our broken loaves in our hands!
Yet here, for him who understands,
Here is the miracle as of old—
He takes the little that we hold
Into His hands and the blessing gives,
And in our sight it grows and lives,
No longer broken and weak and small,
But—with His blessing—enough for all.

Don't Neglect the Men!

A minister's wife lately revisited the little country church which, thirty-five years before, had been her husband's first pastorate. One of the activities nearest her heart in those days had been the Y. L. M. C. (Young Ladies' Missionary Circle) which she organized, and which her husband somewhat fittingly referred to as the Wild M. C. Today the members of that circle, now gray-haired women, practically *are the church.*

We cannot help wondering what would have happened if there had also been a Young Gentlemen's Missionary Circle. Perhaps today the work of the church would be more evenly shared by strong men and strong women, because both had through real study received in their youth the vision of the Kingdom.

Report on Salonica

Up to May 1, over two thousand responses to the appeal for the Salonica Boarding School Building had been received, the total being $8,437.46.

The most original donation was a bob-tailed Japanese china cat, life-size and so marvelously wrought that real cats have thought it alive and tried to make friends with it, as it sat with drooping, sleepy head before the fire. Its owner, Miss Frances Parmelee, our missionary in Akashi (near Kobe), brought this treasure home with her on furlough, intending it as a wedding gift for a dear young friend. But the Salonica appeal was irresistible, and so, with the consent of the bride, she shipped kitty off to the Rooms.

A lively auction ensued at the next Friday morning meeting, in which our president, Mrs. George M. Clark, outstayed the other bidders and went off with the cat under her arm. Forty dollars was the price paid, and to this the other heaviest bidder added ten dollars just because.

NEW LITERATURE

Facts More Convincing than Arguments. A business man's "quiz" of Kobe College, considered as an investment. 5 cents.

Forceful Facts. Condensed information about Kobe College and what some high authorities say about it. Free.

Means School for Girls. 16-page illustrated booklet on our training school for girls in Dondi, West Central Africa. 5 cents.

As it Came to Mrs. Turner. A Thank-Offering story, by Gertrude Russell Lewis. This story has a literary charm and heart-gripping appeal which make it a little masterpiece. Price, only 3 cents.

Yenching College News-Letter, May, 1923. A small illustrated leaflet, telling of some interesting recent happenings at Yenching. Free.

1923 STUDY BOOK FOR JUNIOR BOYS AND GIRLS

The Honorable Japanese Fan

BY MARGARET APPLEGARTH

The chapter titles give an indication of the charm of the book. "Introduction: Wanted—a Fan," "The Basket that Opened a Door," "On the Wings of a Paper Prayer," "Astonishing Japanese Prints," "The Honorable Inside-of-the-House," "After Five Sleeps, or The Worm that Turned," "Butterflies and A. B. C.'s."

Price: cloth, 65 cents; paper, 40 cents. "Suggestions for Leaders," by Margaret Applegarth. Price, 15 cents.

Woman's Board of Missions for the Pacific

JUBILEE REMINISCENCES—1879–1881

In 1879 began the pleasant custom of holding the May meeting of the Board at Mills Seminary near Oakland. Mrs. Mills, once a missionary herself, fostered a very deep interest among the girls for missions by means of the Tolman Band, which antedated the Board by one year in its organization. Their gifts were divided between the American Board and the Women's Union Missionary Society of New York and the education of a girl in Ceylon.

The Annual Meeting of the same year found the Board faced with a deficit of $500. Hard times had been prevalent all up and down the coast and the effect was apparent in the treasury receipts. It seemed an almost insurmountable calamity, but with the courage born of devotion various ways and means of meeting the debt were discussed. It was finally decided to divide the amount into shares of $2.50 each, and allot them proportionately among the auxiliaries. The extra effort involved in meeting this obligation stimulated interest all along the line so that the Annual Meeting in October, 1880, found them free from debt, the yearly budget raised, and with a goodly sum in the treasury. Need it be added that the attendance was the largest and the meeting the best of all the seven years!

The eighth Annual Meeting was held in Los Angeles. Delegates were present from the four San Francisco churches, also Stockton, Rio Vista, Sacramento, Berkeley, Cloverdale, Santa Cruz, Riverside, and Los Angeles. When we think of the distance and the expense of travel at that time it was truly a remarkable showing.

Never was a young organization so bereft by the death and removal of its leaders in those first years. It was scarcely a year old when Mrs. Hough died; she who had done more, perhaps, than any one woman to effect the organization. The next bereavements came in stunning sequence. First Mrs. C. A. Colby was taken. She had been a strong supporter of the Board from the first, serving on the editorial committee. In a year's time Miss Rappleye came home from Turkey, and was present at the April meeting of the Board in 1881. At that time it was learned that she was to marry Mr. Colby and mother the five little children left by her friend, together with the Greek-Armenian boy, Stephanos, whom she had brought from Brousa. In June of that year she succumbed to a severe attack of pneumonia, and two months later Mr. Colby also died. In that same year Mrs. S. V. Blakeslee, who had been the beloved Home Secretary for many years, passed away, leaving a gap hard to fill. Mrs. Watkins, the missionary supported by the Board in Mexico, was obliged to leave the work, and Mrs. M. K. McLean, who was the second president, had to give up active service for a time, owing to ill-health. Is it any wonder that the remaining workers felt dismayed?

Stephanos, the seven-year-old boy left stranded by the death of the Colbys, was cared for by the Board. As it had been Miss Rappleye's intention to educate him as a teacher for his own people; the Board, while not obligated except on the score of plain humanity, arranged to have him attend Mr. Moody's school at Northfield, Mass. The cost, $100 a year, was to be the especial charge of the Juvenile Mission Bands; his outfit and travel expenses being met by kindly friends of the Board.

The first missionary box was sent to Mrs. Watkins in Mexico through the efforts of Mrs. J. A.

Benton, of Oakland. So generous was the response to the appeal that one trunk and two boxes were filled. They narrowly escaped being shipwrecked, owing to a fortunate delay in getting them off.

Our strategic location for missionary hospitality was early recognized and a committee formed to have the entertainment of missionaries as its especial object. The four San Francisco churches were represented by Mrs. Stiles, of the First Church; Mrs. Sawyer, Plymouth; Mrs. Farran, Third; and Mrs. Campbell, of Green Street. The Oakland churches had Mrs. E. P. Flint and Mrs. H. E. Jewett as their members. Mr. Daniel Hewes, of Oakland, opened his beautiful home for many occasions. Himself a great traveler, he thus expressed his appreciation of hospitality he had received from missionaries in many lands.

Mrs. H. E. Jewett, of Oakland, in an article published in the "Column," entitled, "What Our Grandmothers Did for Missions," recalls that it was a legacy of $30,000 from the "never-to-be-forgotten Mrs. Morris" which gave the American Board its first financial impetus. This was followed by $100 given by her friend, Mrs. Bartlett, also by the circulation of the first ladies' subscription paper in Salem, Mass., which resulted in the receipt of $272 in small sums. She also cites the fact that during the first fifty years of the American Board 691 women had gone out as missionaries, as against 567 men.

The American Board in 1812 could only hold property to the extent of $12,000. This sum was afterwards raised to $80,000, but in 1880 the Board petitioned the Legislature to extend the limit to $150,000, partly because of the Otis legacy of $1,000,000 for the W. B. M. P.

One of the early means of raising missionary money was also described by Mrs. Jewett: "We have had lately in our Board what might be called a Bedquilt Renaissance. Time was when our grandmothers were mighty on the quilt question. When calico was a dollar a yard, and scarce at that, every scrap was hoarded for piecing, and the variety and beauty of patterns became a standard for housewifely skill. . . . We are somewhat given to esthetics in our Board and, stimulated by the recent revival of old styles—of large collars, small clothes, old furniture and sunflowers—*we* are reviving bedquilts."

These quilts were quite coöperative in their make-up and became a means of promoting fellowship. One, pieced by a Santa Barbara saint, Mrs. Sawyer, eighty-four years of age, and donated by her to the Board, was quilted by the ladies of Third Church, San Francisco, bought by the Plymouth Church Sunday school, and sent in a Home Missionary box to the Puget Sound country.

Mrs. Fox, of Redwood City, Cal., made a name-quilt, ten cents a name, which brought in $200. It in itself would be a valuable jubilee record. Does any one know of its existence and present whereabouts? Mrs. Gardiner, of Rio Vista, another devoted saint in her eighties, made her contribution of a wonderfully pieced quilt.

Missionary tea parties were initiated by the Santa Barbara society, of which Mrs. Guild was president. Mrs. John Hunter's home in Montecito was made the center for an out-of-door meeting. A missionary program was followed by refreshments. The arrangements which were to make similar outings possible are thus described: "Light frames were prepared about three feet long and two feet wide, upon which are tacked pieces of white oilcloth; thus are made tables which resting easily upon the laps of two people, one at either end, afford a comfortable sitting for six people, holding a cup and plate for each. Portable, easily cleansed, cozy, a dozen or more of these little tables are carried in their bag to every place of meeting."

The Young Ladies' Mission Circle of the First Church, Oakland, held its meetings in the pastor's home, under the leadership of Mrs. McLean. They met at four o'clock, and were served with supper at six. They once took this way to earn their missionary money: they called themselves the Young Ladies' Cooking School, and after some preliminary lessons, I imagine, issued invitations to a church supper to be cooked and served by themselves. There was also a program prepared for the evening. It proved a most enjoyable event, largely attended, and netted their treasury a goodly sum.

Summer Conferences

The two conferences of the M. E. M. on the Pacific Coast will be held at Asilomar, Cal., July 10-20; and at Seabeck, Wash., July 24–August 2.

We are possibly prejudiced in thinking them the finest conferences held anywhere. Unique in setting, whether among the sand dunes and the pines of Monterey Bay or the glorious scenery of the Puget Sound country, with rare personality in leadership characteristic of both conferences, they afford a wonderful opportunity to all who are seeking to equip themselves for effective service.

The Temple Baptist Church of Los Angeles sent forty delegates last year, representatives from every organization in the church and the entire faculty of their projected School of Missions. The pastor says the missionary enthusiasm engendered by these successive conferences (for this peak wasn't reached by a single bound!) is the finest thing that ever happened in his church.

Write to the Board Headquarters for detailed information.

A CONVICT'S POEM

Written from the text, "The saloon is sometimes rightly called a bar":—

"A bar to heaven, a door to hell,
Whoever named it, named it well. . . .
A bar to honor, pride and fame,
A door to grief and sin and shame. . . .
A bar to honored, useful life,
A door to brawling, senseless strife.
A bar to home, a bar to prayer,
A door to darkness and despair. . . .
A bar to heaven, a door to hell,
Whoever named it, named it well."

TREASURY STATEMENTS

THE FINANCIAL STATEMENT OF THE A. B. C. F. M. FOR APRIL

RECEIPTS AVAILABLE FOR REGULAR APPROPRIATIONS

	From Churches	From Individuals	From S. S. and Y. P. S. C. E.	From 20th Century Fund and Legacies	From Matured Conditional Gifts	Income from General Perman't Fd.	Totals
1922 . . .	$33,657.75	$8,984.10	$858.22	$18,673.33	$6,379.65	$1,692.25	$70,245.30
1923 . . .	36,876.39	3,317.41	1,074.04	4,886.40	2,000.00	2,595.75	50,749.99
Gain . . .	**$3,218.64**		**$215.82**			**$903.50**	
Loss . . .		$5,666.69		$13,786.93	$4,379.65		$19,495.31

FOR EIGHT MONTHS TO APRIL 30

1922 . . .	$381,447.84	$35,023.70	$13,858.95	$185,378.93	$23,879.65	$20,175.26	$659,764.33
1923 . . .	397,805.35	37,599.44	15,088.76	165,492.03	15,425.00	23,967.52	655,378.10
Gain . . .	**$16,357.51**	**$2,575.74**	**$1,229.81**			**$3,792.26**	
Loss . . .				$19,886.90	$8,454.65		$4,386.23

EIGHT MONTHS GONE—FOUR TO GO

How about April in the Treasury? Read the above figures and you can tell at a glance. It might be worse—it might be a whole lot better. As for the giving of the churches and Sunday schools, it is the best April we have ever had. "Showers of blessings"—not a hard rain, certainly not a flood, but nice gentle showers. The gain from churches is $3,218.64, from Sunday schools, $215.62. We did not hear from as many individual friends as usual, and the checks ran somewhat smaller, so that we face a serious loss in that column of $5,666.69. A big drop in legacies and matured conditional gifts completes the tale of woe, and fastens our eyes on a total loss for the month of $19,495.31.

On the eight months' showing there is a loss from all sources of $4,386.23.

To close the fiscal year successfully we must register a gain of $130,000. Can we do it with only four months to go? Of course we can. Moreover we will. Important plans are maturing by which our host of individual friends will be kept informed of the situation and be given one of the best chances of their lives to help.

Keep us in mind, friends, and be ready for the right word at the right time.

THE FINANCIAL STATEMENT OF THE W. B. M. I.

Receipts Available for Regular Work for the month of April, 1923

	From Churches and Auxiliaries	From Individuals	From Y. W. and C. E.	From S. S. and Children	Income from Funds	Totals
1923.....	$14,390.00	$1,149.75	$627.80	$548.42	$983.41	$17,699.38
1922.....	12,139.27	1,603.01	661.75	792.59	3,334.83	18,531.45
Gain.....	$2,250.73					
Loss.....		$453.26	$33.95	$244.17	$2,351.42	$832.07

Our net receipts for the regular work show a decrease of $832.07 this month. But there is cause for much encouragement as the receipts from auxiliaries and churches show a gain of $2,250.

We shall soon enter upon the summer vacation season. But let us make careful plans, looking toward the successful outcome of our year before its close, October 18. We have accomplished the unbelievable before, and we can do it again. The requirements for the year's work must be met by the W. B. M. I. apportionments. Do not let your church fail us.

THE FINANCIAL STATEMENT OF THE W. B. M.

Receipts Available for Regular Work, April 1-30, 1923

	From Branches & C. on M.	From Other Sources	For Buildings	From Legacies and Reserve Legacy Fund	Income from Investments & Deposits	TOTAL
1922	$32,014.39	$111.00	$3,374.65	$316.61	$811.29	$36,627.94
1923	39,843.02	728.33	5,469.92	586.75	611.26	47,239.28
Gain	$7,828.63	$617.33	$2,095.27	$270.14		$10,611.34
Loss					$200.03	

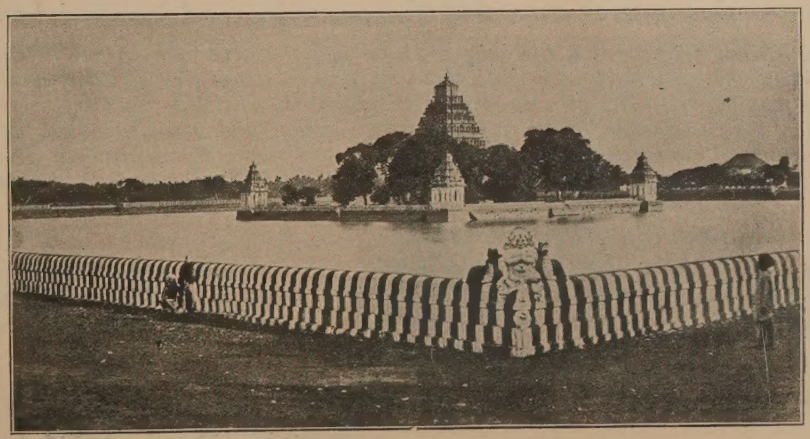
October 18, 1922 — April 30, 1923

1922	$132,268.36	$6,025.92	$5,221.56	$12,718.90	$5,590.87	$161,825.61
1923	144,720.65	7,724.95	11,434.84	10,285.95	6,250.42	180,416.81
Gain	$12,452.29	$1,699.03	$6,213.28		$659.55	$18,591.20
Loss				$2,432.95		

Another encouraging month! The gain in gifts from living donors since the beginning of the fiscal year looks good to all of us. We recall, however, with a bit of apprehension the steady decrease in gifts that began with the summer months last year. A most hopeful feature, nevertheless, is the word from many Branches that they expect to meet their pledges, and some even are expectant of meeting their apportionment goals. This should spell victory. Optimism is in the air!

THE W. B. M. P.

Three months to ————? Glorious achievement? It must be nothing less. Valiantly we have struggled up the $100,000 peak. The dizzy height that challenged now lies conquered beneath our feet. Challenge has changed to joy and inspiration as the heights reveal unobstructed vision of a new horizon widely extended. Beyond us stretches for a distance a somewhat easy trail. Then rises a $20,000 peak which calls for all the strength and endurance and purpose and faith which we can command. Scale it we must! So fair from its summit is the prospect stretching in a circle unbroken—so stimulating is the joy created by the possibility of fulfilling the needs of those who depend upon us for an entrance to the life abundant—that we are strengthened for renewed endeavor. To crown these efforts with success we must seek for aid on every side. What heart will be the next one to respond to the daily prayer for a blessing on our $150,000 Golden Jubilee?



A TEMPLE TANK IN MADURA, INDIA

TO THE MISSIONARIES

As you know, much thought these days is being given to denominational machinery. You have heard rumors, and perhaps rumbles of the same. You doubtless sympathize with the machinists, for you yourselves have had your troubles trying to build centralized authority upon a coöperative basis. It is a delicate task at best, and one hesitates to refer to it at all in public, not even on this page dedicated to the free expression of personal opinion. Perhaps all that we should do is to express the hope that in the plans for greater efficiency the emphasis laid upon getting and spending money for the Kingdom will not crowd from mind the necessity of caring for real fundamentals. I refer to the processes of producing in every church an ever-increasing number of men of missionary mind, and that too with future generations of leadership in view.

The denomination needs to balance the plan to finance the boards, so splendidly outlined by our apportionment secretaries, with an equally comprehensive plan of missionary education. Publishing facts in preparation for every-member canvasses cannot alone suffice. Such publicity has its place; there is room for a greatly increased effort along this very line. Yet at its best, promotional education does not enter into the consciousness of man very deeply; nor does it abide very long. Little motive power of permanent value is produced by it. The process of saturation must begin early in the year; yes, early in life, when the mind of man is spiritually receptive. It should have its beginnings in childhood. We cannot afford to wait until the man is nothing but the "backbone of the Church." All agree that this enterprise should be a flesh-and-blood affair. Somehow we must see to it that our organization does not become a mere framework of finance. It is common policy that our special drives for FUNDS be based upon a perennial campaign for FRIENDS. It is a trite saying that we need heart behind the hand. How else work up a momentum that will outlive the promoters themselves?

But do we all realize that this means a comprehensive, well-sustained program of education, conducted without thought primarily of immediate financial return, but aimed rather at the production of a live missionary Church! Much has been done, thanks to the Education Society; but that board, it seems to me, should be in a position to develop its missionary educational department to a degree commensurate with the need. I claim that such has never been done. Thus far our coöperative thought and energy have gone toward raising the cash required for immediate purposes. We have been too hard pressed for the present need to think of the future motive power. In some cases we have depended upon the fallacy that once you get your man to give, you have your man for life.

So here's to a big movement in behalf of the Denomination's Department of Missionary Education, and to a willingness to stand by it as a sound principle of missionary promotion—a balance wheel indeed to our apportionment system.

Let this department be developed as rapidly as possible. Let it be adequately staffed and financed—closely coördinated with, but not subject to, our promoters of finance. Alongside of our regular and special appeals for money let there be a real effort made, persistently kept up, to get missions into the very life blood of our churches. Many will the more readily give their very souls to the work; and as friends of the cause they will respond more and more generously, as well as intelligently, to every sound financial appeal.

A missionary friend felt it his duty not long ago to leave his wife and children in America while he returned to his field alone. It was a testing time for the family as well as for the man himself. But all rose to it in the spirit of Christian sacrifice, because each had caught the significance of the missionary movement and was heart and soul behind the missionary. This spirit was expressed by the young daughter when she wrote to her father that it was not their loss that he was leaving them and going back to his post; rather was it their gain "to belong to a dad" who was doing such a thing, even though it meant not having him with them through these years.

Such a spirit comes not through clever schemes of finance. Only education and all that the word means can produce such self-denying devotion. And never will you there upon the field receive adequate support until the churches are as devoted as that daughter.

Sincerely,

Enoch F. Bell